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The Christian Century

PUBLISHED WEEKLY

Bangkok Conference Speaks
By Winburn T. Thomas

For a United Church
By Charles Clayton Morrison

Is the Cold War a Holy War?
An Editorial

Barth as Church Politician
By Hendrik Hauge

JANUARY 11, 1950

In This Issue

Charles Clayton Morrison

is a contributing editor of The Christian Century, but of course is better known to our readers as the one who, during the years between 1908 and 1947 when he was editor, made it the internationally influential journal it has become. Long interested in the Christian unity movement, Dr. Morrison was one of the delegates of the Disciples of Christ at the recent conference in Greenwich, Conn., which was reported and commented on editorially in the Dec. 28 issue. He offered to that conference a plan for uniting the denominations represented in the gathering. This will be one of the documents to be considered by the "Conference on Church Union" which is to carry on the effort launched at Greenwich. In this issue Dr. Morrison presents and explains his plan.

Winburn T. Thomas

is a secretary of the World's Christian Student Federation, with especial responsibility for the work of that organization in the Far East. As a missionary in Japan, he served this paper there in the years immediately prior to the war. For several months past he has made his headquarters in Bangkok, Siam, and there served as a delegate to the recent conference of evangelical church leaders in East Asia which met in that city just before Christmas.

Hendrik Hauge

is chaplain to the famed Bishop Berggrav of Norway. The article appearing in this issue was first published in *Kirke og Kultur*, Norwegian church monthly, in June 1949. An English translation was supplied us, on request, by Carl Lund-Quist of the National Lutheran Council. This appears here in a shortened form, the editing being done by The Christian Century from a manuscript approximately twice as long as the printed article. Pastor Hauge's article reflects the great change which has come over the thinking of many European Lutherans who, a decade ago, would not have objected to neutrality on political questions by religious leaders or groups.

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The Christian Century

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Coming Events

Jan. 11. American Council on Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.
Jan. 15. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Jan. 15. Ford Hall Forum, Boston; Michael J. Ahern, S. J., speaker.
Jan. 15-21. Church and Economic Life Week.
Jan. 16-18. Seminar for Christian Citizens (Adults) (American Friends Service Committee and Friends Committee on National Legislation), Washington, D. C.
Jan. 16-20. Emory University Ministers' Week; Clovis Chappell, Bishop Richard C. Raines, speakers.
Jan. 17. New York Institute for Religious and Social Studies; Irwin Edman, Milton C. Nahm, Ordway Tead, speakers.
Jan. 19-22. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Jan. 20-21. Northern California-Western Nevada Council of Churches Cavalcade of Christian Education, Oakland; Georgia Harkness, Paul C. Payne, speakers.
Jan. 22. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 22. Ford Hall Forum, Boston; Louis Fischer, speaker.
Jan. 23. United Church, Raleigh, N. C., Institute of Religion; David Bradley, speaker.
Jan. 23-24. National Convention of City Churches, Columbus, Ohio.
Jan. 23-27. Augustana Hospital Pastoral Care Seminar, Chicago.
Jan. 24. New York Institute for Religious and Social Studies; Charles Abrams, Meyer Schapiro, Elbert D. Thomas, speakers.
Jan. 24-26. Nebraska Ministers' Convocation, Grand Island; Harold Bosley, John Trevor, speakers.
Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.
Jan. 25. American Council on Judaism, New York chapter, Town Hall Luncheon; Sen. Ralph E. Flanders, speaker.
Jan. 26-29. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Jan. 29-Feb. 5. Youth Week.
Jan. 29-Feb 10. Seminar for Christian Citizens (Rural) (Friends sponsorship), Washington, D. C.
Jan. 30. United Church, Raleigh, N. C., Institute of Religion; Ralph J. Bunche, speaker.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Columbus; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.
Jan. 30-Feb. 3. Chicago Theological Seminary Ministers' Week.
Jan. 30-Feb. 3. Chicago Theological Seminary Alden Tuthill Lectures; Paul Tillich, speaker.
Jan. 31. Protestants and Other Americans United for Separation of Church and State Second Annual Conference, Constitution Hall, Washington, D. C.
Jan. 31-Feb. 3. National Lutheran Council 32nd Annual Meeting, Minneapolis.
Feb. 7. Churchmen's Seminar (Joint Protestant sponsorship), Washington, D. C.
Feb. 12. Race Relations Sunday.
Feb. 12-18. International Council of Religious Education Annual Meeting, Columbus, Ohio.
Feb. 14-16. Pacific School of Religion Annual Earl Lectures, Berkeley, Calif.; Bishop Stephen Neill, speaker.
Feb. 14-16. Pacific School of Religion Pastoral Conferences, Berkeley, Calif.; Georgia Harkness, Ernest M. Ligon, Bishop Stephen Neill, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JANUARY 11, 1950 NUMBER 2

EDITORIAL

MIDWAY through the 20th century, Protestant America is concerned with church union to a degree hitherto unknown. Denominations holding in their membership half the evangelical Christians in this country are considering church union in some form.

Next Stage in Church Union

In this situation, it is necessary that discussions move on from generalizations concerning the scandal of a divided body of Christ, which is now widely conceded. The next stage must in the nature of the case consist of giving concreteness to the form a united church ought to take and outlining a procedure for moving from where we are to the place the Spirit of God is impelling us to go. Believing that these problems should now engage our earnest attention, we present in this issue a contribution to the definition of an objective for the union of what might be described as the great middle group of American Protestant denominations. In his article on page 42, our contributing editor, Charles Clayton Morrison, renders noteworthy service to the cause of Christian union by presenting for discussion the "sketch" of a possible united church which he outlined at the recent Greenwich conference. The Christian Century presents this plan, as it did that of E. Stanley Jones in its issues of July 14, 1948, and February 2, 1949, for discussion. We stand ready to further, by all means which the editors regard as appropriate, the consideration of these or other ideas concerning either the objective toward which we must move or the steps toward that objective. The Christian Century believes that this is the time for open-minded consideration of all the serious proposals which will be considered by the newly formed Conference on Church Union. To this end we intend to dedicate as much of our space as may be required.

Malin to Direct Civil Liberties Union

PATRICK M. MALIN has been selected to succeed Roger N. Baldwin as director of the American Civil Liberties Union, according to an announcement by John Haynes Holmes, chairman of the board of that vigilant organization. This is an excellent choice for a very responsible position. For the past thirty years the A.C.L.U. has stood at the forefront of the never ending struggle for the maintenance of democratic freedom in this country. It has enlisted literally thousands of citizens in all parts of the country for the preservation of freedom of speech, press, assembly and right of petition, and that cooperation must be extended. The new director has been a member of the economics department at Swarthmore since 1930. He has had extensive administrative experience in social service and in government at home and abroad. A member of the Society of Friends, during the war he served as vice-director of the intergovernmental committee for refugees, with headquarters in London. He also served in various capacities with the American government, including the OPA and the state department's office of foreign relief and rehabilitation. For a time he was vice-chairman of the American Friends Service Committee and president of the National Council on Religion in Higher Education. Mr. Malin brings to the directorship of the A.C.L.U. a crusading spirit which is sustained as well as tempered by religious conviction. As director of the A.C.L.U., he may be expected to demonstrate the relevance of Christian principle to the national life of a democratic society.

Can Man Do Something About the Weather?

SINCE the conventions of the American Association for the Advancement of Science come during the holidays, Americans have grown accustomed to an annual outpouring at that time of wonders accomplished and greater wonders to come. This year proved no exception. The top announcement, of course, was that of the formulas composing Einstein's new "generalized theory of gravitation." Beyond the fact that this seeks to show that the force which controls the movement of the planets—gravitation—and that which controls the movement of electrons within the atom—electromagnetism—are the same, we have little idea of the nature of Einstein's new theory. Years will pass before its practical consequences appear, just as it was 40 years from Einstein's first statement of his field theory of relativity in 1905 to the dropping of the atomic bomb on Hiroshima. More immediate importance may lie in Dr. Irene Corey Diller's revelation that fungi have been found growing in all the animal and human cancers studied in one laboratory of the Philadelphia Institute for Cancer Research. This raises a conjecture that scientists hunting for cancer's cause may have been on the wrong trail. If this should prove the right one, Dr. Diller's speech at the 1949 A.A.A.S. convention would become a landmark in medical history. The announcement which most interested us, however, came from the American Institute of Aerological Research. This claimed that two years of experiment in arid regions of Arizona have proved that a modest expenditure in dispensing silver iodide "smoke" from

ground installations can give any part of the earth as much rain as it wants when it wants it. Rumors concerning this achievement have been floating about for some time, but the army was supposed to have bottled up information under a "top secret" label. The wartime possibilities of bogging down an enemy in made-to-order cloudbursts are apparent. However, now that the *New York Times* has reported the experiments (December 24) they are secret no longer. If the claims are sustained, the water problems of a city like New York will soon be over. Deserts can be made as productive as the Imperial Valley. Ample food supplies can be guaranteed every living creature. In short, the outlook for humanity will be profoundly altered everywhere. What a wonderful way to close a somber half-century with this new promise of abundance for all!

Is U.S.A. to Defend Formosa?

WITH the withdrawal of Chiang Kei-shek and what is left of his nationalist government from the Chinese mainland to Formosa, all the elements which have been insisting that the United States adopt a "strong policy" on China are concentrating on a demand to hold that island. Chiang already has much American military equipment there, including 500 tanks. But there is a rising clamor to send him more, plus American officers as advisers. If this is not enough, it is proposed that the U.S. shall lease naval and air bases on the island, and then dare the Chinese Communists to invade. And if they do, it is said that we should be ready as a last resort to send American troops. On December 30 the defense department injected itself into the picture by announcing that it was sending an aircraft carrier with supporting destroyers to operate with the 7th task force in the vicinity of Formosa. From the standpoint of the Pentagon strategists, this looks like elementary precaution. If Formosa falls to the Reds, they say, our western Pacific defense line, extending from Japan to the Philippines, will be breached at its center. But the military mind does not take into account the more important effect which such American action would have on the rest of Asia, especially India. To the peoples of other Asian countries, strong-arm moves of the sort now being advocated would mean only one thing, namely, that the United States is resorting to the methods of old style, mailed-fist imperialism. Reports from Washington say that President Truman is being pushed to take some decisive action on Formosa without waiting for the recommendations of his adviser, Prof. Philip C. Jessup, who is now in China making an on-the-spot study. Mr. Truman had better wait for Dr. Jessup's report, no matter how heavy the pressure. Holding Formosa at the cost, let us say, of losing the friendship of India would be a bad bargain.

Franciscans Offer New Plans For Holy Sepulcher

WHILE the U.N. trusteeship council struggles to frame a plan for the internationalization of Jerusalem which will fulfill the Assembly's instructions and at the same time can be put into effect without resort to force, the Franciscans—who direct Roman Catholic activities in the Holy Land—have come forward with a new plan for rebuilding the Church of the Holy Sepulcher and reassigning its chapels. Perhaps this is intended as a move toward a compromise on the issue of internationalizing the area of the Christian shrines. The plan, which is said to have Vatican approval, calls for rebuilding the entire structure, which has been propped up by great beams ever since the 1927 earthquake. Instead of the 22 chapels now jammed inside the building, which is supposed to contain the site of Calvary as well as of the Savior's tomb, there would be separate churches around the outside for all the sects sharing in its control. The most interesting fact about the plan is that the Lutherans and Anglicans would be invited to join the Roman, Greek, Armenian, Copt, Syrian and Abyssinian churches in possession of the shrine. The intention apparently is to give all the principal Christian groups in Jerusalem an interest in preserving this site from either Moslem or Jewish control. We hope that the Lutherans and Anglicans will not accept the invitation. Most of the shrines in the Holy Land are of doubtful historicity, and of them all none is more probably spurious than the Church of the Holy Sepulcher. The squabbles which have gone on there for centuries between the different sects holding services have brought Christianity into contempt in the eyes of the surrounding populace. Protestants and Anglicans should have no part in palming off dubious historical monuments on credulous pilgrims.

Cutting Marshall Plan Will Have Consequences

AS CONGRESS reassembled the demand for a heavy cut in Marshall plan funds came from both sides of both chambers and was steadily mounting. This was to be expected, with the financial requirements of the Military Assistance Program going up and with the government deficit now almost as high as the entire cost of the federal government in the year before the outbreak of World War II. Moreover, ECA—the Marshall plan organization—is itself responsible for a widespread impression that the European nations are not doing enough to get back on their own feet. Maybe they aren't. Recovery is a technical matter, immensely complicated in each nation by local political issues, and we do not pretend to be competent to pronounce judgment. But there is one thing Congress, in its zeal to cut appropriations where it will cost no votes, should bear in mind. If ECA funds are cut, there will be consequences in Europe, and those consequences are likely to prove serious. By this time everyone knows that western Europe's deficit in dealing with the dollar areas cannot be cured by mid-1952, when the Marshall plan ends. But if ECA aid is slashed now, Europe will interpret that to mean that there will be no economic help at all from the United States after two more years, and what efforts at recovery are now being made, however feeble, will be abandoned. Imports from the dollar countries will be drastically reduced, and that will lower the already low European standard of living. Reconstruction will grind to a quick stop. Unemployment will go up rapidly. And nearly every west European government will shortly find itself in serious political trouble. For if a

collapse occurs in the economies of the Marshall plan countries, all the billions we can throw into their rearmament will not stop the rise of communist sentiment among their peoples.

500 Seminary Students Meet in Rock Island

DURING the closing days of 1949, the second triennial national conference of seminary students met at Augustana College and Theological School, Rock Island, Illinois. The meeting brought together nearly 500 of the approximately 10,000 students attending 88 of the 125 schools which are members of the American Association of Theological Schools. This was a substantial number, but it was only half as many as Interseminary Movement officers hoped would attend. A distinguished group of speakers and discussion leaders was on the program, but denominational leaders who were not down to speak were conspicuous by their absence. Many of them doubtless took part in the denominational student conferences which were held elsewhere at the same time. So this was another case of "inter is extra." The Interseminary Movement has become one of the most significant ecumenical forces in American Christianity, and it deserves to be accepted and supported as such, especially by those who genuflect whenever the word "ecumenical" is pronounced. It was notable that a major interest of the students from 41 denominations attending the Rock Island meeting was church union. Students were permitted to choose from about 20 subjects around which interest groups were organized. The group on church union was among the first to have its membership filled. As the seminar developed, its members made it clear that while they are interested in the unifying possibilities of the interchurch cooperative movement, they are mainly concerned with organic union. Henry R. Luce, publisher of *Time, Life* and *Fortune,* won agreement from many students when he urged that the idea of Protestant unity be accepted as readily as is democracy. "We all accept democracy and don't think it at all strange," he declared. "Why then should there not be the same attitude toward Christian unity, or why should there be any problem about it? If there is, then either our concept of democracy or our concept of Christian unity is out of line."

Theological Emphasis Is Shifting

WHILE the Rock Island conference voted on no resolutions and debated no theses, it offered clear indication that the spiritual climate of theological seminary campuses is changing. The special interest group which was set up to discuss prayer attracted a far greater number of students than any other, while that concerning the church and world order attracted the smallest number. Part of the reason for this preference lay in the fact that Douglas V. Steere of Haverford College headed the group on prayer. Since the death of Rufus M. Jones, Professor Steere has been recognized as perhaps the ablest exponent of the discipline of the inner life. But one must recognize two reservations before concluding that present-day theological students are stampeding to lives of contemplative mysticism. First, Professor Steere emphasizes that the devotional life must be organically related both to practical work and to a valid theology. On the latter point, he declares that "great theology springs from devotion," that theological concepts can only be rightly understood in the light of a devotional life, and in the last analysis any theology must be judged and revised in accordance with its effect on the devotional life of millions. The second reservation is that the students at Rock Island chose as they did not because they felt that they had achieved a satisfactory and rewarding inner discipline but because they have largely failed in that direction and are seeking help. When students as widely different in background as high church Episcopalian and Russian Orthodox on the one hand and Church of God and Lutheran on the other discuss this and other matters together for a week, something new and important happens. It happened at Rock Island.

Greek Orthodox Fear World Council Commitments

ON ARRIVING in New York to become head of the Greek Orthodox Church in North and South America Archbishop Michael Constantinides took immediate occasion to show how tenuous is the relation of his church to the World Council. "No bishops of the Church of Greece," he announced, "can serve as official delegates to the World Council of Churches or hold any office" in it. The issue beclouding the membership of Orthodox churches in the world body, as our readers know, is as to whether the ecumenical movement, particularly in its "Faith and Order" aspects, involves a readiness to submit the dogmatic positions of Orthodoxy to discussion with other Christian communions. . . . Hungary has announced that no amnesty will be granted Bishop Lajos Ordass, head of the Lutheran Church in that country, who has been in prison since August 1948 for alleged currency manipulations. The Christmas season also passed without an amnesty from President Truman to restore civil rights to about 3,500 American c.o.'s who were imprisoned during the war. These are still, in most states, barred from voting, holding public office or engaging in most of the professions. . . . *Time's* choice for "man of the half-century" fell on Winston Churchill, on the ground that the past fifty years have been dominated by politicians and soldiers, and that while "no man's history can sum up the dreadful, wonderful years" between 1900 and 1950, "Churchill's story comes closest." Even from this viewpoint, which we regard as short-visioned, Lenin has greater claims. By the year 2000, we predict, Churchill's name will have receded into the margins of history, like Wellington's, while the men of the half-century whose influence will be most acknowledged then will be Lenin, Einstein and Gandhi. . . . Representatives of the World Council and of Roman Catholic organizations are to meet with American, British and French officials in Salzburg, January 17 to 19, to consider what is to be done about the refugees in West Germany and Austria who are not eligible for help as D.P.'s from the U.N. International Refugee Organization. It is high time. No one knows just how many of these refugees, driven from their homes by the decisions of the Potsdam conference, there are. Estimates run from 8 to 11 million.

In certain parts of West Germany, such as Schleswig-Holstein and Bavaria, they almost equal the permanent inhabitants in number. Few have been allowed to enter the French zone. Many are unemployed and almost all are without decent living quarters. They are beginning to threaten direct intervention in the politics of West Germany, and are likely to become a source of major trouble. . . . Toyohiko Kagawa sailed from Japan at Christmastime for a six months' evangelistic mission in England. He is also to visit Norway. No plans have been announced as yet for extension of his trip to the United States. . . . The tendency of Catholic clergy to push for the separation of Catholics from other Americans in all fields was again illustrated when *Extension*, monthly of that church's home missionary society, chose an "all-Catholic all-American football team," and gave a banquet in honor of the players chosen. It was a good team, too. But we haven't heard anyone suggesting that there should be an all-Southern Baptist or an all-Presbyterian, or even an all-Jewish, selection.

Beginning at Bangkok

SINCE the complete text of the findings of the East Asian Christian Conference will not be available until the middle of January, final judgment on its achievements is impossible. From the partial information at hand (see pages 46 and 60 in this issue) we find its accomplishments disappointing. Bangkok represents the beginning of a regional integration of evangelical Christianity in the Orient. If it had happened after the First World War, it could more easily have led to results of historic importance. It may still, in the providence of God, initiate a development of lasting significance. But honesty compels us to recognize that Bangkok may prove to be another instance of too little and too late.

The most important fact about the Bangkok meeting is that it was held and that it produced the beginnings, however weak, of a continuing fellowship. In that respect it was a smaller edition of Amsterdam. In its own vitally important sphere, the East Asia conference brought together for the first time official delegates from churches in 15 countries to consider their responsibility for the extension of the Christian faith throughout their great area. They had four objectives, which must in the nature of the case continue to guide their developing life together. These, as stated by the Ecumenical Press Service, were: "(1) encouragement of contact within and cooperation among the East Asian churches in the ecumenical framework; (2) assessment of the place and function of the Christian churches in newly formed Asian societies; (3) analysis of the present state of religious liberty in various Asian nations; and (4) prosecution of more vital Christian evangelism in the present situation in Asia."

Since the regional integration of church life in Asia was not attempted earlier, it is good to know that it is being undertaken now. Christian statesmanship should have anticipated the collapse of empires and the rise of revolutionary forces of self-determination, but it did not do so. Today it is compelled to work against difficulties which were forcibly underscored by the absence of the Chinese delegation from Bangkok. Obviously the meeting was crippled by the failure of the Chinese to arrive; its conclusions might have differed at substantial points had they been present. Any attempt to consider the outreach of Christianity in the Orient without them was foredoomed to partial frustration.

In addition to the fact that the Asiatic churches made a beginning at this conference toward creating a regional ecumenical life, they also revealed a healthy reversal of the trend toward an extreme nationalism. So long as most of Asia was a colonial preserve, in which too often the Christian enterprise was employed as the cultural arm of Western imperialism, the churches there naturally emphasized their nationalistic insistence that Christianity was capable of taking root in the life of Asian peoples. Now that most of the area has achieved independence, these same churches are suddenly discovering that there is an important sense in which the Christian faith never can and never should be fully at home in any society. Confronted by tyrannies rising from within the revolutionary regimes they have themselves helped to create, the Christians of Asia gladly seize upon the uncompromising distinctiveness of the Christian conception of man as a very present help in time of trouble.

Whether this shift of emphasis would have been made if the Chinese delegates had been present is debatable. In China the communist revolution is young, and many of its tendencies toward dictatorship, its violations of individual rights and its contempt for the moral law have not had time to assert themselves. If Chinese delegates had not been prevented from reaching Bangkok, it is entirely possible that they would have insisted upon a more lenient appraisal of the challenge of communism to Christianity. Yet we believe that they would have been mistaken, and that events will confirm the position the conference did take, which seems to us to have got at the heart of the issue more convincingly than did Amsterdam. At the same time, it is impossible to ignore the fact that the conference, having made a correct judgment concerning the communist challenge to Christian churches, largely failed to indicate to the churches what they can do to make that judgment effective. If the hour has returned when Christianity can survive in some areas only as an underground movement, as the conference seemed to imply, then the consequences of that discovery needed to be faced.

An element in this indecision at Bangkok, if one may judge by the partial information that is available, was the conservatism of the missionary movement. While the membership of the conference was predominantly East Asian, the missionary societies were represented through the International Missionary Council, under whose sponsorship, with that of the World Council of Churches, the meeting was held. It is significant that the main expression of Chinese Christian thought at the conference was a communication signed by 19 church leaders and addressed to the missionary societies working in their country.

This communication said that China under the communists will be "radically different from the China of old." It noted that while "freedom of religious faith is definitely stipulated in the adopted national policy," there are "abnormal conditions where religious activities have

apparently been interfered with." It emphasized that a fundamental point of future policy must be the recognition that "the authority of policy determination and financial administration must pass over to Chinese leadership wherever this has not been done."

A plain implication of the revolutionary situation which the East Asia Christian Conference attempted to confront is that a revolution is necessary in the missionary movement itself. This came most forcibly to light at Bangkok in the report of the youth delegates. They declared, according to the Ecumenical Press Service, that "lack of a definite Christian social program has hindered the conversion of politically conscious Oriental youth to the Christian faith." They pointed out that "concern for social and economic justice" is often first aroused in Christian schools, but that it is then frustrated because the churches offer no concrete proposals for social action. Consequently educated Christian youth drift out of the church and into other associations where expediency rules and principle is forgotten. The younger group at Bangkok commended the World Council work camps, three of which were held in Japan last summer, as a great contribution to the training of Christian leaders.

Another aspect of the revolution necessary within the ecumenical as well as the missionary movement, as illustrated by Bangkok, is recognition that a radical change in methods of work is overdue. Why does the Christian world have to wait for weeks before it can learn what the conference actually said and did? How does it happen that a half-dozen self-appointed agitators, led by an unfrocked minister, can go to Bangkok and get more attention from the press of the world than the representative conference they are trying to wreck? Part of the answer to both these questions is that the missionary and ecumenical movement must continuously employ modern media of mass communication, not only to defend itself against the disruptive efforts of false witnesses, but also to get its own message to the world when it has something important to say. At Bangkok, as well as in the earlier conference in Buenos Aires, the excellent precedent set in this respect by Amsterdam was not followed and regrettable consequences ensued.

We had hoped that the East Asia Christian Conference would at the very least set up in Bangkok or some other Oriental city a regional center of ecumenical life comparable in function if not in facilities to the centers in Geneva and New York. Perhaps its decision to appoint an Asiatic traveling secretary will lead to that consummation. If so, it should come sooner rather than later. The hour is late, and a conference called to meet a generation after the need for it first became evident might have revealed a greater sense of urgency at this as well as at other points.

Bangkok's call to all the churches to launch out into a "bold declaration of the message of the gospel" by enlisting entire congregations in continuing evangelism rightly sounded a bugle for advance. The summons needs to be repeated throughout Asia and the world. "The Lord's arm is not shortened that it cannot save. Even where every effort is made by hostile forces to prevent the preaching of the gospel, the evidence shows that when the whole congregation, its minister and every member of it, is committed to the task of witness, nothing can stop its advance and that just when the power of Satan seems overwhelming, the church is granted new discoveries of the power of God. . . . The conversion of the world is the work of God. We are but his servants, and our greatest task is to give ourselves, with the whole church, to unwearying prayer that the peoples of eastern Asia may turn to him and be saved."

Is the Cold War a Holy War?

MARTIN NIEMÖLLER'S habit of speaking out whatever is in his mind has again raised a storm in Germany. This time it is the partition of his country into East and West Germany which has moved Niemöller to protest. Most Germans, he says, would rather have their country unified under the Communists than go on living in the present divided nation. The West Germans would not, if a showdown came, fight to preserve the present West German state. (Whether the East Germans would fight for their state, he does not predict, but presumably he believes not.) And the only hope, if the division of Germany is not to lead to a Third World War, is for the United Nations to take over all the occupations and administer the country as a once more united nation.

"There can be no peace [in Europe] as long as the German people do not have peace," Niemöller declares in an open letter to the minister of the interior in the Bonn government. "There can be no peace in Germany as long as the German people remain divided between two mutually hostile groups of powers." If the United Nations should bring about withdrawal of the occupying armies and set up an administration which would treat all Germany as the one country its people want it to be, and are determined that some day it again shall be, Niemöller prophesies that the iron curtain would crumble. But if the present division continues, maintained by Russian, American, British and French armies, he sees war as "almost inevitable."

No wonder such a statement, coming from one who is probably Germany's best known Protestant leader, has produced an uproar. Religious News Service reports from Wiesbaden that most Germans have been "surprised," but does not indicate whether the surprise has been caused by what Niemöller said or by his boldness in saying it. The important question, of course, is whether what he said is true. Is it a fact that Germans in large numbers are so opposed to what the western allies have done in setting up the West German government that they would prefer a Communist regime, provided it ended the partition? At this distance, we are not prepared to answer that question confidently. We know that it may be true, and we fear that it is true. Niemöller in the past has given voice to important though unpalatable truths, even at the utmost personal hazard. On the subject of Germany's future, he would say what he *believes* to be true without toning down a syllable because it isn't what we Americans want to hear.

In certain respects, however, Niemöller's explanation of why he said what he did about Germany's partition is more

important than what he said. He concedes that his conclusion has been influenced by the fact that the West German federation which this country, with Britain and France, has brought into being "is today a Catholic state," with a disproportionate number of Catholics in the cabinet, and that cession of "Protestant territories east of the Oder river to a Catholic state [Poland], as well as the developments in western Germany, have considerably weakened the position of German Protestantism." "With the establishment of the western German federation," says Niemöller, "conceived in Rome and born in Washington, Germany has lost her position as the strongest Protestant power on the Continent."

I

In this statement Niemöller is calling attention to a fact about the German situation which has been too little recognized in the United States. Germany has been, historically and culturally, the great stronghold of European Protestantism. Protestantism was born there, and to preserve the religious balance of power in Europe it has been German Protestantism which through the generations has looked Rome steadily in the eye and never quailed. But the strength of Protestantism has been largely located in parts of Germany now within the Russian puppet state or handed over to Poland. Of what is now West Germany, Bavaria has been almost solidly Catholic and the Rhineland heavily so. The ruling party, the Christian Democratic Union (significantly known as the Christian Social Union in conservative Bavaria, where calling the party "Democratic" was regarded as a sure way to lose votes), is preponderantly Catholic. It has Protestant elements in it, especially in Niemöller's own region. But Roman Catholics make up a large majority of the party's membership. And the Catholic complexion of the cabinet, under the Catholic chancellor, Dr. Adenauer, more nearly reflects the composition of the party than Pastor Niemöller, or many other Protestant leaders in West Germany, would like to admit.

If the agnostic, antichurch tradition of the opposition Social Democratic party is taken into account, it can be seen why the Bonn federal republic under the C.D.U., while it steadily moves toward the right in its political and social orientation, is also taking on the aspect of a Catholic state. When Niemöller calls it that he is slightly exaggerating, for the sake of emphasis. But not much. After a few more years of struggle, if power continues in the hands of the dominantly Catholic church party, West Germany may well become what Niemöller's warning asserted it now is—another Catholic government. Should this happen the consequences for Protestantism throughout Europe, as well as in Germany itself, would be very grave. With East Germany under a regime officially Communist, and hence eager to sap the strength of Protestantism there, and West Germany in Catholic hands, the day would be brought much closer when the papal church could hope to take ascendancy over all the Continent outside the Russian orbit. Niemöller, in pointing to such a prospect, has spoken openly what many thoughtful German leaders have come to fear.

We do not think for a moment that Washington planned it that way. Pastor Niemöller's charge that the West German state was "conceived in Rome and born in Washington" may have some historical substance. But that cannot now be proved, and if the biological event took place as he describes it we believe that, on the part of President Truman and his secretaries of state, there was no conscious complicity. The Washington authorities probably never took into account the religious effect of their decision to divide Germany permanently by establishing the West German state, just as they never took account of a lot of other effects when they reached their earlier Potsdam decisions. We wonder whether even today Mr. Truman, who regards himself as a good Southern Baptist and is certainly a most enthusiastic Mason, realizes that the partition of Germany which his administration forced as a move in the cold war, has already reduced Protestant influence in Germany and may eventually almost destroy it.

II

There is cause for deep concern among American Protestants at the actual effect which the cold war is having on the church situation in Europe. Germany is not the only country where the moves we have made, in our determination to hold back any communist advance and to whittle down the strength of Russia, have altered the religious picture by increasing the power of Roman Catholicism. France, until the outbreak of the recent war one of the most anticlerical nations in Europe, ever since the end of that war has been for most of the time under cabinets headed by Catholics, and the steady flow of generous American funds—our cold war ammunition—has kept the M.R.P., the Catholic party, either in office or always within reach of the seats of power. Catholicism as a spiritual force is having its troubles in France today, as the writings of priests and laity concerned for the conversion of the French masses testify. But Catholicism as a political factor is stronger than at any time since the Second Empire; probably stronger than since the French Revolution.

Or look at Italy. Not since 1870 has the papacy wielded so much political power as it does in Italy today. The Italy which swallowed the papal states and which continued through World War I down to the time of Mussolini was, politically speaking, anticlerical and much of the time violently anti-Vatican. Mussolini opened the door to a revival of the Roman church's influence in Italian politics with his Lateran treaty. But it has remained for the Christian Democratic party, the Catholic party led by the former Vatican archivist, Premier De Gasperi, to place modern Italy under virtual control of the papacy. The Christian Democratic party has been kept in office largely by American funds. Its victory in the Italian elections was hailed in the American press as an American victory. Not so many Americans have understood how great a victory it also was for the Vatican.

So the story of the cold war's effect on the balance of church influence in Europe might be continued. In Portugal, the requirements of the cold war have sufficed to make us acknowledge a Catholic dictatorship as our ally in an alliance avowedly restricted to democratic nations. Hints multiply from Washington that we are about to do the same thing in Spain. Even in Yugoslavia, it is rumored, Tito is discovering that part of the price he must pay to get full backing from this country is the release of Arch-

bishop Stepinac, thus building up the prestige of the Roman church in that country.

The Roman Catholic Church is sincerely convinced that communism—at least Russian communism—is anti-Christ and that it threatens the future existence of Christianity and the church. It regards itself, therefore, as morally obligated to fight this enemy, and it believes that the implacable nature of the enemy will make this a fight to death for one opponent or the other. For that reason it conceives itself as engaged in a holy war. *America,* the Jesuit weekly, has called this "everybody's holy war." By this it means to claim, of course, that every person and every institution which acknowledges moral responsibility is under obligation to God to support the church in waging the struggle.

The United States, through the working of that providence which we call history, is the principal political power also engaged in struggle with Russian communism. Naturally, with the Roman church and the American government fighting the same foe, each has tried to make use of the other. In power struggles, such a reaching out after any and every available ally always takes place. Thus the holy war pursued by the papal church and the cold war carried on by the American state have tended to merge. Insofar as this was regarded as no more than a temporary collaboration to gain short-range ends, most Americans have accepted it without much question.

It needs to be remembered, however, that the Roman church always has its own purposes, which it never for an instant forgets or surrenders, and that these always involve its own eventual aggrandizement. The Roman church is not only out to defeat its enemies; it is also out to extend its own spiritual authority and ecclesiastical power over all the earth. In the present crisis it will use the religious neutrality and secular power of the United States not only to checkmate the Kremlin but, if it can, to cut down the influence of Protestantism and Orthodoxy and to build up its own.

Therefore European Protestants, viewing what is happening in Germany and reflecting on the aid which American funds have brought to Catholic parties in Italy, France and Belgium, begin to ask whether the United States, either by design or because it is being manipulated by the astute diplomat now on St. Peter's throne, is trying to build a Catholic western Europe. Pastor Niemöller has simply blurted out the misgivings most of these European Protestants keep to themselves. Is America, they are asking, while it says it is fighting a cold war for its own political and social ends, also fighting a holy war for the achievement of Vatican ambitions?

The Mourner's Bench

EDITOR THE CHRISTIAN CENTURY:

SIR: When a church not too far away was recently renovated, the proud announcement was made that it had been "equipped with new furniture from steeple to crypt." If the old seats which were displaced by new ones were anything like the seats I have sat on in many churches, I am sure the change was distinctly to the glory of God. Of course, church seats ought not to be "flowery beds of ease." But I find nothing in the Bible directing that they resemble a bed of spikes.

Nevertheless, I am strong for the retention of one piece of old furniture and do not want it replaced by something new. And I am a bit disturbed by foreboding signs here and there. I hope the mourner's bench will not be replaced by the psychoanalyst's couch. That threatens to be a rather terrifying replacement. The couch where the patient indulges in prodigies of free association is newer and a lot more comfortable. But it is not quite so upsetting; and in the religious life there is no substitute for an upset.

Let's keep our directions straight. The road to Vienna is not the road to Damascus. Psychology is a help to religious experience, but a poor substitute for it.

You may say that there is no mourner's bench in the average church. (Perhaps that is the reason that it is an average church.) But the important thing is not that a piece of wooden furniture is no longer visible; the real trouble comes when the spiritual experience which the furniture stood for, the repentance and the right-about-face, disappears from the message of the church, and the good news of the gospel suffers a sea change into the psychiatrist's advice.

Dr. Gaius Glenn Atkins put this change vividly in his translation of a part of the General Confession into the popular jargon of psychiatry: "We have followed too much the inhibitions and self-expressions of our own complexes. We have not sublimated our libidos, nor considered our neuroses." Think how differently many New Testament narratives would read if the affair were conceived in psychological terms only. Take the little matter of the earthquake in the Philippian jail. Years ago, when the cult of the discussion group was sweeping the country like a forest fire, Dean Willard Sperry observed that if that technique had been the chief or only one in the Apostolic Age, when the jailer asked, "What must I do to be saved?" Paul would have answered, "Well, what do you think about it?"

Today in some quarters the answer to the question, "What must I do to be saved?" dwindles down into something like this: "Resolve your complexes and sublimate your Id." When the rich young ruler ran up to ask, "What must I do to inherit eternal life?" the correct answer, translated into current popular language, might have been: "My dear young friend, you are suffering from a definite anxiety neurosis. Don't let this become an obsession. Don't worry about eternal life. Go home and relax."

One wonders whether a part, at least, of the enormous success of Liebman's *Peace of Mind* was not due to the easy and rather comforting way in which it dealt with the sense of guilt. It is much less disturbing to have one's feeling of guilt regarded as a sort of delusion to be whisked away by mental legerdemain, than as a sin to be repented of and forgiven. Yours,

SIMEON STYLITES.

An Ecumenical United Church

By Charles Clayton Morrison

THE Conference on Church Union held in Greenwich, Connecticut, December 14-16, 1949, addressed a letter to the churches calling for an organically united church of American Protestantism. The conference was the outcome of an overture originating in the Congregational Christian National Council and supported by the International Convention of the Disciples of Christ, inviting all those denominations which "recognize one another's ministries and sacraments" to send official delegates to a common meeting place to consider the possibility of effecting a union of their churches. Seven denominations responded to this invitation by sending official representatives who spent three days in an endeavor to think out just what such a union would be like and what procedures should be adopted to attain it.

The solemn imperative of a united Protestantism was recognized by the entire group. From the outset it was agreed that the task before us required that the concept of a united church be at least tentatively outlined in order that the possibility of its realization and the procedures requisite to its achievement could be intelligently considered. The members of the conference were already well informed of the plan prepared by E. Stanley Jones, for which its author has been carrying on a nationwide crusade during the past two or three years. The work of Dr. Jones in arousing the churches to the need of some form of visible integration of Protestantism was acclaimed with high praise and gratitude by all the delegates.

Before the discussion of any plan was thrown open, I was asked to state my conception of a united church, which I did, relying on some rough notes hurriedly made. At the end of the conference my outline, together with that of Dr. Jones, was formally referred to the continuing Conference on Church Union as possible bases for discussion. Thus it seems incumbent upon me to give a more adequate statement of this concept of a united church in order that it may be fairly understood and discussed by those interested. Two explanatory remarks should precede such a statement.

Framework of the Plan

First, the plan is conceived within the framework of the terms on which the Greenwich conference was called, namely, as related to those churches which "recognize one another's ministries and sacraments." The members of the conference all cherished the high hope of an ultimate comprehensive union of American Protestantism. But the main issues which have delayed comprehensive action for so long were by-passed by the Greenwich conference. It proceeded on the principle that those churches should unite whose "faith and order" presents no insurmountable obstacle to their union. I strongly believe in this procedure, and the plan presented herewith accepts it as a presupposition.

In the second place, it must be understood that I do not claim any sort of finality for the proposal. It is not a "blueprint." I would prefer that it be regarded as only a kind of "work sheet," subject to criticism, amendment and even discard. I do not believe that one mind alone can project the form of a united church. This will be achieved after a thorough discussion has produced a consensus which may be deeply felt as the work of the Holy Spirit. Nevertheless, I am convinced that our discussion must now come down from the cloudland of abstraction to the solid ground of practicable action. The "work sheet" I offered at Greenwich and reproduce here, is only one man's contribution to an ultimate consensus. All this I can sincerely say without weakening in any degree my strong conviction that church union is possible and possible *now*.

Union on Four Levels

A union of those churches which "recognize one another's ministries and sacraments" can be envisaged on four levels, as follows: (1) The local church. (2) The "presbytery" or "diocese" or "association" or "annual conference," or any other name by which our present denominations designate an almost identical integration of local churches in their immediate community. (3) The regional "synod" or "jurisdiction" or "state association" or "state convention" or any other name by which our present denominations designate an almost identical corporate integration beyond the immediate community of local churches. (4) A national council or "general assembly" or "general conference" or "general convention" or any other name by which our present denominations designate an almost identical corporate integration of the whole body. For convenience, I shall use the following terms: (1) "local church," (2) "presbytery," (3) "regional synod" and (4) "National Council." Also for convenience, I shall use the term United Church to designate the whole body. What then would a united church look like as viewed at these four levels?

I. The Local Church

No change would be required in the structure or function of any local church of any of these participating denominations. Each local church would determine its own mode of worship and administer baptism and the Lord's Supper according to its own tradition. It would be free to call and dismiss its ministers, with the advice and participation of presbytery. A local church owning its own property would not be required to surrender title, though it should recognize, in a manner yet to be devised, the rightful interest of the United Church in its property. A local church now holding its property in trust from and for the denomination would accept the transfer of title from the denomination to the United Church. No merger with any other local church or churches would be required. Any such mergers would take place only voluntarily. The orientation of each local church would be redirected from its previous loyalty to a denominational church (which, by hypothesis, no longer exists) to the United Church which has renounced sectarianism in principle and is intentionally and potentially ecumenical.

Two things a local church would, no doubt, desire to do, though not required as a condition of participating in the union: (1) modify the nomenclature of its offices and office-bearers to conform to a common usage; (2) honor letters of transfer from all sister local churches. This would seem to be consistent with the recognition of one another's ministries and sacraments. The

fellowshiping of all Christians at the Lord's table would proclaim the ecumenical character of the United Church. (But see "Comment No. 5" below.)

II. The Presbytery

All local churches of an immediate community would be united in a connectional organized fellowship, here called a presbytery. It would be constituted of representativs of the local churches. Its chief administrator, elected by the presbytery, could be called a bishop, a superintendent or an executive secretary. (If a bishop, his consecration should be performed by the synod with the participation of the National Council.) The presbytery's primary function would be to deal with the affairs of the local churches taken as a collectivity. Ministers would be ordained by presbytery on recommendation and with participation of a local church. Presbytery might be responsible for the projection, development and management of humanitarian institutions—hospitals, homes for aged and orphans, etc., etc. Presbytery would meet annually and, in case of special need, upon official call.

III. The Regional Synod

Constituted as a general assembly or convention of delegates from the presbyteries of a definite geographical region or section of the country, in whose appointment local churches might wisely have some share. Perhaps 12 or 15 such regional synods which, taken together, would embrace the whole nation. Empowered to take advisory action in the interest of the churches of its region as a whole. Churches of each synod to finance the synod and bear its share of financing the National Council. Synod to meet biennially. Synod would not be subordinate to any "higher" body but would derive its "authority" from the democratically expressed consent of presbyteries and local churches.

IV. The National Council

The National Council of the United Church would be, in structure, substantially the same as our present Federal Council of Churches, but with this radical difference: it would be a federal union of synods (geographical units) of the United Church instead of a federation of denominational *churches*. Its functions would more nearly coincide with those of the National Council now in process of formation by the integration of seven or eight interdenominational agencies, including the Federal Council itself. The responsibilities of the National Council would be those which the United Church as a whole, through its synods, specifically committed to it. Such commitments would be determined by asking two questions: (1) What major functions are the concern of the United Church *as a whole?* (2) What functions, if exercised by the church as a whole, will operate to bind the regional synods of the church in a total national unity? These two questions are in reality one. Whatever other functions might be named, I am sure that the following would be included: (1) The missionary and evangelistic enterprise of the whole United Church. (2) Christian education, lower and higher. (3) Seminaries for the training of ministers. (4) Ministerial pensions. (5) Public relations of the church as a whole in the social and political order and the world order. (6) Relations with other Christian churches—especially pursuant to the fundamental principle upon which the United Church came into existence, namely, as intentionally and potentially, though not yet actually, the ecumenical church of Christ. Thus the United Church would be also a *uniting* church.

V. The Basis of Union

The foregoing plan of union would be incorporated in a comprehensive document to be called "The Basis of Union." The preamble to this document would set forth: (1) Those principles of the evangelical Christian faith to which the United Church desires to bear witness in its own life and before the world. Numerous models for such a statement are now in existence—the United Church of Canada, the union of the Congregational Christian and the Evangelical and Reformed churches, the Methodist union and others. (2) A statement of the confession of faith required by all local churches for the reception of new members. This would be brief and simple and would reflect the present practice of all the participating churches which is virtually identical throughout Protestantism, namely, the acceptance of Jesus Christ as divine Savior and Lord.

This Basis of Union would be the instrument submitted to the denominations for their approval and for appropriate action in bringing the United Church into existence.

Comments

1. Certain complexities would no doubt remain to be resolved, especially in the legal realm where existing endowments, property, pension systems, incorporated missionary and benevolent societies or boards would require to be more or less integrated. I have not considered it necessary to deal with matters of legal implementation. These lie beyond my competence. But we have now numerous precedents and examples in the various unions or mergers which have been consummated in the past two or three decades. From these we could learn how not to do it as well as how to do it. We would not be starting at zero, but would have a substantial body of experience to proceed upon.

2. I would repeat for emphasis that the above concept of a United Church is put forth with only those churches in mind which "recognize one another's ministries and sacraments." The further problem of a union which would include the Protestant Episcopal Church, which does not recognize the ministries and sacraments of the nonepiscopal churches as fully valid, would engage the serious concern of the United Church from its very beginning. I may say for myself that I regard the problem of a wider union as by no means insoluble, and it is my belief that the achievement of a United Church on the basis outlined above would make a distinct contribution to a more comprehensive union of the major portion of American Protestantism. This, however, can be left to the future and to God's providence.

3. In thinking of church union it is unnecessary to assume that literally *all* Christians will enter into it. There will probably always be dissenters and even heretics! But the major denominations already share so fully in a common life and faith and, contrary to the exaggerated notion of differences, in a common polity, that their union would constitute a church worthy to be called ecumenical, in character and in intention, though not in actual inclusiveness.

One Voluntary Principle

4. The union outlined in the above sketch makes a large place for the principle of voluntarism, which is both a democratic and a Christian principle. This principle is especially cherished by the so-called congregational bodies such as Baptists, Disciples and Congregationalists. But it is no less cherished and implemented in the more closely knitted denominations such as the Methodist and Presbyterian. These are in no sense authoritarian. All the "authority," whether of bishop or conference or presbytery or general assembly, is derived from and responsible to the "consent of the governed." If exercised arbitrarily, its abuse can be rectified by the orderly methods of democratic

procedure. In a word, no denomination of Protestantism in America, where separation of church and state is guaranteed by the Constitution, is implemented with any other kind of "authority."

The United Church envisaged here embodies this principle of voluntarism with the equally Christian and democratic principle of connectionalism. As Nathaniel Micklem, distinguished British Congregationalist, has said: "Independency [of the local church] is a principle of responsibility, not of isolation." Even Lambeth agrees that in the ordered whole of the church, "inalienable liberties and responsibilities" belong to the local congregation. But the visible and effective unity of the whole church is of no less importance than the liberties of its local churches. These two principles of local autonomy and responsible connectionalism have, I believe, been brought together in the plan we are enunciating.

Change Not Required

5. I would direct special attention to the provision for congregational autonomy under No. I above. No change is required in the now existing local churches of any of the uniting denominations. This does not mean that no change will ever occur. On the contrary, the fellowship within a united church should tend to produce changes over a period of years. Inevitably the local churches would learn from one another. The trend in the experience of fellowshiping one another, with no sectarian walls dividing them into separate "churches," would probably lead toward a common pattern, but not necessarily so, and certainly with no requirement that it should be so.

Take, for example, the autonomy of the local church in the administration of baptism to adults only and exclusively by immersion. The traditional practice of Baptists and Disciples has presented a perplexing problem as these and other immersionist bodies which have deep ecumenical feelings have sought to relate themselves to a united church. To them, the ecumenical movement seemed to go on the assumption that the differences among the churches must be reconciled before a union could be expected. However, their hope of converting their pedobaptist fellow Christians to their immersionist practice has been as dim as their expectation of being themselves converted to the other view. This stalemate has tended to isolate these immersion-practicing bodies from the ecumenical movement and to make unrealistic any church union which proposed to include them.

I believe that this is a wholly unnecessary inhibition, and the plan under No. I above provides that local churches of the Baptist and Disciples type may continue unmodified their present practice within the full fellowship of the United Church. In such a fellowship the tendency of change, over many years, might be in one direction or the other: the immersionists might change their practice, or the others might adopt the immersionist practice. Who can tell? But in any event, no change would be required. Both types of local church practice could continue indefinitely without tension in the fellowship.

No doubt some of the immersionist local churches would adopt the practice of receiving letters of transfer at their face value from sister churches regardless of the form of baptism. This, conceivably, might be a growing practice in the united fellowship from which had disappeared the sectarian assumption that the practice of immersion necessitated the maintaining of a separate "church." But this interchange of members would not be required. It would be strictly voluntary under the principle of congregational autonomy. The fundamental principle here is that the differences now existing among our denominational "churches" can be far more easily reconciled within the fellowship of a united church than by maintaining separate denominational "churches" to exemplify and exploit them.

Similarly with respect to the possible merger of local churches. In no case would this be required. Each local church would continue, without constraint, to exist as long as it desired. No doubt there would be a strong tendency toward mergers, especially in those communities now burdened with needless overlapping. But all such mergers would be strictly voluntary on the local level.

6. What would happen to the denominations in the United Church? They could continue to exist as long as there was any life in them, but not as "churches." Their "churchism" would now be surrendered to the one church which, though it could not yet claim to be *actually* ecumenical, would be intentionally, potentially and constitutionally ecumenical. The special fellowships of Methodists, Disciples, Presbyterians and the rest would not be required to be broken up, but could persist, perhaps to the emulative advantage of the United Church. I do not believe they would persist very long! Because, with the disappearance of their churchism and the ecclesiastical unity which had previously bound them together as denominations, the ground of their isolation as special fellowships would also eventually disappear.

Similarity of the Denominations

7. One can hardly fail to be impressed by the striking similarity of our present denominational polities in actual practice. This similarity comes out at the presbyterial and synodical levels (II and III). The long debate between congregational polity and, say, Methodist or Presbyterian polity, is largely a debate over words, or at least over degrees of the same thing. All are democratic, in principle, as I have said. There is no authoritarianism in American Protestantism. The differences are in degrees of orderly process. The congregational bodies, overzealous for a one-sided emphasis on the independence of the local church and correspondingly oblivious of its connectional interdependence, integration and responsibility to the whole body, have looked askance at any system that would implement this connectional and responsible relation.

Nevertheless, most of these churches are definitely moving toward closer integration of their denominational life. Their "associations" (equivalent of "presbytery" in this discussion) are gradually being invested by their local churches with functions not unlike those exercised by Methodists and Presbyterians at analogous levels. Similarly, at the national level, their general conventions or councils are becoming more and more representative in character. It is widely recognized among the "congregationally" denominated bodies that pure congregationalism is both un-Christian and impossible.

It is my belief that a fair and wide discussion of a plan of union that preserves everything by way of congrega-

tional autonomy for which these denominations stand, and also provides a responsible system of connectionalism through which the church as a whole can act as one body, would appeal to the common sense as well as the spiritual aspiration of the leaders and the laity of these denominations. In such a discussion, it would surely be made evident that the "associational" principle which conceives each local church as an independent "atom" which may, if it pleases, "associate" itself with other local churches, but only if it pleases, is utterly without warrant in Scripture, in actual practice and in philosophy.

This "associational" philosophy is a reflection of the 18th century Enlightenment, and has been discarded by the prevailing philosophic thought of our time. I cannot here elaborate this point. But the fact is that the ecumenical church is prior to every local church that comes into existence. Except for the ecumenical church (or its apostate analogue in divided Protestantism, the denominational "church"), we would have no local churches at all. The fundamental problem in Christian unity is whether we are willing to restore to the ecumenical church the organs and functions of which our sectarian "churches" have robbed it.

8. Why is there proposed at the national level a federal union of regional synods, instead of a more organic integration of them? My answer is threefold. (1) It is a conservative measure. By this is meant that the federal principle avoids any suggestion of a hierarchy. I do not, personally, fear the development of a hierarchy in Protestantism under any plan of union which Protestants would accept. The democratic principle is our bulwark against any authoritarian system like that of the Roman Catholic Church. But some look with apprehension upon the possibility of a developing "ecclesiasticism." This, too, we should wish to avoid in the United Church. By limiting ecclesiastical functions to the presbyteries and ultimately to the regional synods the ecclesiastical function would be kept nearer to the local churches and thereby the democratic process would operate at the maximum of freedom.

Synods United by Federal Union

(2) Everything that an organic union of synods could be desired to do can be fully as well done by their federal union. If the reader will note the seven functions of the proposed National Council (No. IV), it will be apparent that none of them is legislative in any legal or authoritarian sense; they all deal with the church's *action* as a whole. These dynamic activities of the United Church, in addition to its fundamental faith, provide the human bond that will hold the geographical units (synods) together. It is these same activities (and *par excellence,* the missionary activity) that bind the churches of our present denominations together. For over forty years the federal principle has demonstrated its effectiveness in doing for our divided churches certain things that can be better done together than separately. Far more effectively may we expect this principle to operate with a federal union of the geographical units of a united church than with a federal union of separate and competing denominations.

(3) It should be noted that the idea of regional synods is taken over from the Methodist Church where they are called "regional jurisdictions." This plan was adopted when Methodism, north and south, united ten years ago. Its purpose was to avoid top-heavy centralization and to lay the major responsibilities of church life close to the people and the local churches. The Presbyterian Church, U.S.A., is now in the process of following this example by telescoping its forty-eight state synods into fifteen regional synods, and clothing the synod with a realistic responsibility and function which it had not previously possessed.

While the plan we are discussing for the United Church differs from these by providing for a federal union of the synods instead of a General Conference as in Methodism, or a General Assembly as in Presbyterianism, I believe that the actual operation of the federal union will be much the same. The so-called "legislative power" of these denominational "judicatories" is, in its last analysis, with some disciplinary exceptions, advisory and democratic, not authoritarian. The federal union at the national level, with a (perhaps triennial) general assembly representing the synods, would not be crippled by any weakness due to its federal character or tempted to assume authoritarian prerogatives.

Begins Where We Now Are

9. Finally, I urge as a virtue of this concept of the United Church the fact that it begins right where we now are—that is, right where the denominations are whose possible participation is envisaged. It involves no doctrinal problems. It presupposes the existence of no theological or ecclesiological differences which are important enough to justify the continuance of our sectarian isolation. Instead, it assumes that we are now sufficiently of one heart and one mind to live together in the fellowship of one church if only we are willing to let the already well breached walls of our sectarian churchism utterly crumble away.

The concept we have been enunciating is a minimum concept. By this is meant that it does not undertake to solve all the problems of a united church before union, but leaves wide room for growth into a richer unity within the United Church. It takes every local church as it now is and integrates it unchanged in the United Church. It takes the now existing community of denominational local churches, called by various names—presbytery, diocese, association, etc.—but essentially identical in principle and procedure, and lays the foundation for an ecumenical connectionalism on the solid ground of local responsibility for the operation of the democratic principle throughout the whole United Church. It takes the now existing larger unit of our denominational organizations, called by various names—synod, conference, jurisdiction, state or regional associations, state conventions, etc.—but essentially identical in principle and procedure, and sets it down virtually unchanged in the midst of the United Church. And it takes over the principle of federal union to which American Protestantism has long been accustomed and unites all the regions of the church in one national militant body.

Thus the conditions would be set for an incalculable growth and enrichment of the spiritual life in an ecumenical fellowship which our sectarian isolation has too long denied Christ's people. The witness of such a church to the Christian faith would have intrinsic power which our denominational churches cannot possess—the power of God unto salvation. In such a United Church Christ's people would be responding to his prayer "that they all may be one—*that the world may believe!*"

The Bangkok Conference Speaks

By Winburn T. Thomas

THE EAST ASIA conference of the World Council of Churches and the International Missionary Council met in Bangkok, Siam, December 3-11, 1949. Delegates from fifteen Asiatic countries, not including China, were present. At its conclusion, the conference addressed to the churches "A Message from the East Asia Conference," which declared: "We believe that it is God himself who has made it possible for us to hold this first meeting of the representatives of the churches of eastern Asia at such a time as this.

"Many of our countries have in the recent past endured great suffering and distress. All have entered upon a period of far-reaching change and upheaval. Some have entered or are now entering with mingled hope and fear upon tasks which follow a newly won freedom. Others are in the throes of internal revolution and continuing civil war. All are conscious of new and powerful forces in the life of Asia which hold possibilities both of good and evil for the future."

A New Orient Emerging

The conference had in mind an address by Rajah B. Manikam of India, who pointed out that "five empires—British, American, French, Dutch and Japanese—have collapsed in recent years in these regions."

"India, Pakistan, Burma, Ceylon, the Philippines and Indonesia," he specified, "have achieved a new nationhood and are going through the initial difficult stages of self-government. China and Burma are torn by civil war. Korea has been rent asunder; unrest prevails in Malaya, Indonesia and certain parts of the Philippines. Japan faces the difficult problem of rebuilding a nation shattered by humiliating defeat." Dr. Manikam is chairman of the joint commission of the International Missionary Council and the World Council of Churches.

The message recognized that the Christian enterprise is confronted by towering new difficulties, but it faced these with hope. "Where every effort is made by hostile forces to prevent the preaching of the gospel," it said, "the evidence shows that when the whole congregation—its minister and every member of it—is committed to the task of witnessing, nothing can stop its advance and that just when the power of Satan seems overwhelming, the church is granted new discoveries of the power of God."

"In the struggle to found their national life upon the principles of freedom and justice," the message continued, "our peoples are threatened not only by forces which explicitly deny these principles, but also by the fundamental inability of unredeemed human nature to implement them even when they are explicitly accepted. But these very conditions constitute an urgent summons to us who have been entrusted with the gospel of redemption, and there is widespread evidence of eager desire on the part of multitudes to hear this gospel. Doors are open to us in many lands. But some of these doors are likely soon to be shut."

"In some countries restraints are already being placed upon the entry of foreign missionaries," said the conference. "In other areas, the church has come under governments which aim to prevent the organized propagation of Christianity, and yet others are likely to come under the same conditions. These facts give a special urgency to our appeal to the churches of East Asia to undertake with a new sense of responsibility the task of making Christ known in the power of the Holy Spirit, that men may come to accept him as Savior and King, and to serve him in the fellowship of his church. In this task both younger and older churches are bound together in a partnership of obedience."

The Eastern Asia Christian Conference also issued a statement on "The Church in Social and Political Life," dealing principally with the challenge to Christianity of an emergent communism. "The struggle for and the attainment of political freedom," it said, "has awakened the hitherto submerged peoples of East Asia to a new sense of dignity and historical mission. These are basic elements in the revolutionary ferment which is at work in the contemporary revolts and power-conflicts in Asia. Ideologies have arisen to interpret this revolution to the common man and to lead him in his search for his destiny. Ideological conflicts are becoming increasingly integral to the political and social life of East Asia. The victory of Communist leadership in China has created an essentially new situation there and at the same time made the tensions more acute in other Asian lands."

Conflict with Communism

Speaking directly of communism, which W. A. Visser 't Hooft told the gathering "is a problem in some form in every land from which the delegates come," the conference said: "The Christian must distinguish between the social revolution which seeks justice and the totalitarian ideology which interprets and perverts it. . . . The struggle for justice frustrates itself if the evil forces inherent in any human situation are not held in check. Because communism lacks a conception of the independence of moral reality over against power, it denies the supremacy of the moral law over power politics and hence in the long run defeats the very purpose of the social revolution. This ideological error in communism, which turns a social revolution for justice into a new oppression, arises out of the self-righteousness of its militant atheism; and at this point the conflict between Christianity and communism is fundamental."

The meeting recognized that the situation with relation to communism varies widely in different countries. In China, the conference said, the evil consequences inherent in the moral relativism of communism have not yet had time fully to manifest themselves. It declared that the churches' task in China is to provide a moral and religious foundation for the new sense of social freedom and economic justice among the people. Korean delegates were dissatisfied that the document did not mention Korea by

name, because they believed that in Korea the totalitarian and antireligious features of communism are more patently present than in China.

"The churches dare not assume a purely passive, indifferent or neutral attitude towards the crucial political and social issues of the times," the document continued. "It is, of course, not the task of the church as such to enter into the arena of party politics or to pronounce judgment on the technical aspects of government and society. But it is the responsibility of the church to rediscover and proclaim both to its own members and to all those outside the basic truths declared in the Bible about the life of man in society and in the state, which no individual or government can disregard with impunity."

The Christian Answer

The Christian answer to the totalitarian aspects of communism, said Bangkok, is the preaching of the Word of God. "Moral advice and the proclamation of moral ideas are not sufficient. Only that which transcends morals, namely, the knowledge of the ultimate accountability of man and society to God and of the grace of God by which men, being forgiven, forgive one another, can be the foundation of personal responsibility and a responsible society. . . . The proclamation of the Word of God, with a profound sense of its relevance to the ideological and political conflicts of the Orient, is therefore the central task of the church in Asia."

"In the final analysis," concluded the statement, "the prophetic ministry of the church in the social and political order depends on the church being truly a community of persons rooted in the Word of God, that is, worshiping congregations in which human worth and mutual responsibility are acknowledged and realized and from which love goes out in work and service to the neighborhood. A true Christian congregation is the most effective prophetic witness to the divine righteousness in society and the only effective answer to the challenge of political ideologies that view man solely in terms of his social and political functions. The Christian congregation has revolutionary significance in the East Asian political situation.

"The Christian hope rests not on the historical situation in which we find ourselves but on God's revelation of the meaning and end of history in the life, death and resurrection of Christ. While therefore it is the Christian responsibility to work to defend a political or social order informed by the Christian understanding of man and his destiny, as a sign and witness to the Christian hope, the breakdown of political hopes does not destroy the freedom of the Christian man and the Christian church."

Barth as Church Politician

By Hendrik Hauge

WE NORWEGIANS have followed church developments in Hungary with attention and concern. We have been surprised that Karl Barth, otherwise so very critical, apparently views the Hungarian church situation with sympathy. On the whole, he finds, conditions in Hungary are not alarming. He seems to consider it his task to calm those who are apprehensive because the Evangelical churches regarded it as necessary to declare their solidarity with the present regime in connection with the Mindszenty affair.

During a discussion following his visit to Hungary this question was asked of Barth: "How is a Christian to act toward a state which claims to be a friend of the church but, owing to the nature of its world view, is bound sooner or later to reveal itself as an enemy of the church? How is the church to act toward a state which, for the moment, allows the church to exist for tactical reasons, but makes it clear to her that a struggle is inevitable in the future?" Barth answered that if one fine day the state should really act in the way suggested by this question, the church could do nothing but hold to the command that we must obey God rather than men.

But, Barth continued, he could give a much simpler answer. In such a situation, it would be important for the Christian to preserve his calm and his sense of humor. There can never be a completely Christian or a completely demonic state, he said. When a state begins to exhibit the marks that Christians recognize as belonging to the Beast from the Abyss, they must not rush to embrace the extreme alternatives of submission or martyrdom. In their Christian freedom, they will find time to wait and see how matters develop. Barth fears that the question put to him conceals a suspiciousness which is not Christian. He would like, he says, to lay his hands on the shoulders of the questioner and ask: "Tell me, is it really so serious? Even today? Things could get much worse, you know." And is it not true, he continues, that in this as in all other situations one should not worry about the morrow? The faithful Christian has no reason to be afraid, since all is in God's hands.

To say the least, it is cause for surprise to find Barth stating that in a critical situation the church can be saved by a sense of humor. However, it is not difficult to see that his words must be encouraging to those of his Hungarian friends who are willing to collaborate. There can be no doubt that Barth has exerted considerable influence on church developments in Hungary, both by his visit and in general. From the Hungarian side constant appeal is made to him as to an authority whose words guarantee that Hungarians are on the right path. Outside Hungary also his influence is quite discernible; for example, it is evident that his views have had great weight with a number of the leading personalities of the World Council of Churches. It is remarkable how discussion of church affairs in Hungary, both within that country and elsewhere, generally follows the line laid down by the Swiss theologian.

When Karl Barth undertook to speak on the present

political situation one would have expected a prophetic pronouncement. Instead, he advances purely human and tactical considerations. One feels that his opposition to the Roman Catholic Church makes him reluctant to take a hostile stand toward the regimes of "popular democracy." He insists that the church's shortcomings in the social field in times past forbid her to speak out against the injustices committed by the regimes in power today. Thus, it would seem, it is no longer God who gives the church the right to speak; rather, the church must justify her right to proclaim the truth in a concrete situation by her social and moral merits. Is this an acceptable idea? It may indeed be necessary and fruitful for the church to remember her sins. But the consciousness of past shortcomings must not prevent her from fulfilling her task today. True recognition of sin never paralyzes men; on the contrary, it makes them free.

'The Church Should Stand Outside'

Barth says that the peoples of the West have a right to protest against the many evil aspects of communism, but he can see no reason for repeating with theological arguments what can be read in any newspaper. To whom is the church to address her statements concerning totalitarianism? he asks. In the course of history the churches of the West have accepted and collaborated with many kinds of totalitarianism. How now are the Communists to understand them when they suddenly criticize the modern totalitarianism in eastern Europe? What the Western churches have to say will certainly not help the churches behind the iron curtain. Barth's conclusion is: "Since no satisfactory answer can be given to this question, it is my opinion that today, in complete contrast to the requirements in 1933-45, the church should stand quietly outside the conflict, saving her ammunition and observing developments to see whether and when matters again become serious enough to make it her duty to speak."

In his reply to Brunner's well known open letter after Barth's Hungarian journey, the latter declared his conviction that the present situation differs from that in the days of Hitler. There was a temptation in nazism; it gave itself a Christian veneer. Russian communism, however, makes no such pretense; it is frankly godless. It is a false faith, but it has not committed the sin that nazism committed. It does not aim to replace the real Christ with a national Christ, and it has not been guilty of anti-Semitism. So Barth laughs at those who see a danger in communism. Everybody ought to know, he says, that history does not repeat itself.

Communism Presents a Danger

But is Barth justified in dismissing communism with the statement that it does not bear the same brand as nazism? Even if it be true that communism presents no temptation, that does not mean that communism is not a danger—a danger to man himself. It does not make much difference whether one fails because one is seduced by temptation or because one bows to superior force. Communism does not offer itself as a new edition of Christianity; but it might very well induce, or seduce, the church to deliver a new edition herself. If the church is brought under control by the new rulers, there is no need to destroy her utterly. The openly godless state is dangerous because it can lead the church into temptations in which she might lose her soul.

Barth declares that it is impossible to talk in the same breath of a man of Stalin's stature and of charlatans like Hitler and Göring. In Russia, he says, the people are working toward the solution of a great problem—namely, the social problem—even if they sometimes work "with dirty and bloody hands and in a manner that appalls us." Here we come up once more against the old question: whether the end justifies the means. And in this case the end is not very clear. Barth gives no answer.

The Judgment of Christ

There is every reason to stress, with Barth, that the really decisive revolution in history is connected with Jesus Christ. In comparison with this, as he says, all other revolutions are indeed of minor significance, and therefore Christians must not lose heart when one state order collapses and is replaced by another. However, the decisiveness of Christ ought not to be proclaimed in such a way that all other events and situations are stripped of significance. To view change in the light of eternity is dangerous if it issues in the belief that all state orders are equally good. The judgment of Christ does not mean a general leveling of all human relationships.

Barth says that the state "creates and maintains room for the fulfillment of the meaning of world history . . . for faith, repentance and understanding, . . . for the life and task of the congregation of the faithful." The state order is thus made a precondition for faith and conversion —an idea that is not only surprising and objectionable, but disastrous in view of the vague relationship that obtains in Barth's thought between the state as a divine and as a human institution.

We find similar ideas in Barth's statements concerning the changing state orders in history. In the replacement of one state by another, he sees God's judgment on the old order; and in the new order he sees an expression of God's mercy and care. Apparently he means that some kind of limitation is erected against the misuse of law or liberty, community or power. When these limits are overstepped, God's providence gives men an opportunity to order their social life anew and perhaps better it.

Barth and Hromadka

Now Christians will not doubt that God's concern for men is just as deep in times of grave political crisis as in so-called normal times. But when Barth declares that a new state order is in itself an expression of God's special care, he seems to oversimplify. It is strange that the Swiss theologian, who otherwise is cautious about admitting that there is any continuity in the relationship between God and men, feels no difficulty in regarding political phenomena as a direct expression of God's grace.

In this matter he comes close to the conception of history expounded by the Czech church leader Josef Hromadka, which in its main characteristics reminds one of the National Socialist view. Applying Barth's ideas to the situation in Hungary and Czechoslovakia today, one arrives at the conclusion that what is happening there is not only justified as the "law of history," but is a direct expression of God's grace. Certainly, according to Barth, these events are to be regarded as a judgment against the

shortcomings of the church in the past, but in respect to the future they are to be looked upon as a divine offer of grace to make a fresh start. One is tempted to ask whether Barth seriously takes into consideration here the fact of evil. It is difficult to suppress the question with what right he makes God and God's grace alone responsible for the political events of the recent past.

Explaining Barth's Position

No doubt many of Barth's theological opponents—especially the Lutherans among them—will eagerly seize this opportunity of pointing to his "heretical" origin and "disastrous" influence. But the many who are convinced, despite his one-sidedness, of the deep debt that theology and the church owe to Barth will be put to it to find an explanation for his present views. A corrective for Barth's theology must certainly be discovered. One thing is sure: Barth's position is not dictated by personal fear or a sense of prudence. True, as this aggressive theologian has himself admitted, he has become "less belligerent" with the years, but that change of temper cannot account for his stand on the Hungarian church.

The key to his stand is probably to be found in the fact that, from his youth, Barth has cherished strong sympathies with socialism and radical political ideas. And it was the social rather than the political element in these that appealed to him. Hence he is "soft" in the face of the social pathos of communism. This would explain why he was an "activist" in regard to nazism and is now a "passivist" in regard to communism. It could also be made to support Brunner's statement that, while Barth was indeed an opponent of nazism, his opposition was never clearly and fundamentally justified. As Brunner sees it, such a justification can come only from opposition to totalitarianism as such, whatever its form.

Wait for the Lightning!

In Barth's attitude on the Hungarian situation, his liking for total discontinuity, for the complete break, is plainly discernible. The church, according to him, "does not think, speak or act in these things on principle," because she has no responsibility toward a natural law or an ideology; her only responsibility is to the living Lord. But to demand complete absence of principle and at the same time stress discontinuity leads to a somewhat abrupt result. This theological position does not allow us to apply a standard rule to political conditions, yet it forbids us to draw lines. Hence Barth's theology has a "pointed" character. Everything significant happens on the vertical line. Truth comes down like lightning, striking now at this point, now at that, and the connection between the points is slight or nonexistent. Truth cannot be followed like a line. Barth, it seems, would have the congregation do nothing but sit and wait for the lightning to strike, trying meanwhile not to succumb to the general nervousness.

Where then do ethical norms come in? This is the same problem, but from another side. Strictly speaking, Barth recognizes only a "pointed" or vertical obedience to Christ. It is true of course that we can never know beforehand what God's will is; Christian obedience is obedience to Christ in the concrete situation. But Barth's position affords only a weak basis for ethical norms. Undoubtedly this explains why one looks in vain for an ethical judgment on the situation in Hungary. It also explains Barth's optimistic view that the church "is not concerned with the question of the right or wrong of the present government."

Barth and Niebuhr

In this connection it is worth while to take note of Barth's objections to the American theologian Reinhold Niebuhr. The latter, like all Anglo-Saxon theologians, thinks essentially in two dimensions—good and bad, right and wrong. The decisive element however, says Barth, is the third dimension: grace. That is indeed a valuable thought. But when one considers Barth's views on Hungary one is driven to ask whether the Swiss, on his part, thinks only in terms of one dimension, namely, grace. He does not seem to be concerned with good and bad, right and wrong; in fact he warns all who are concerned with these dimensions. But if everything is Christian and everything satanic, or, alternatively, if nothing is really Christian and nothing really satanic, we easily reach the conclusion that everything is equally good or equally bad. The truth about grace should be proclaimed much more carefully than Barth proclaims it, if ethical relativism is not to be the result.

This whole view of the state is evidently based on dialectic. We cannot do without dialectic. It creates a fruitful tension in our thinking; it rejects superficial and one-sided solutions and steadily strives to surmount contradictions. But dialectic can also be a temptation to accept the contradictions calmly, thus removing the tension and stripping the contradictions of all meaning. The result will be ethical irresponsibility. When the good is no longer really good because it is balanced by its opposite, evil, it is no longer ethically mandatory. And when evil always contains within itself its opposite, good, it is no longer repulsive.

Here we arrive at the fundamental problem of law and gospel. Barth does not like to separate the two and finds it difficult to make room for law beside the gospel. He recognizes only the "law of the gospel."

Right and Wrong Cannot be Ignored

Obviously Barth is interested in what is happening today, on the horizontal level. There is no reason to doubt his noble motives in calling on the church to think seriously of her social responsibility. These motives may be legitimately Christian. If nevertheless one misses in his views a Christian justification and a Christian perspective, the reason is probably that he retains his dislike of "the law" after all. The connection between the social pathos and God's law remains vague. And what kind of social criticism is it that mercilessly exposes the ancient guilt of western Europe but shrouds in merciful darkness the question of the right and wrong of the new regimes? The law is not taken seriously. Despite all concern for righteousness, we miss the concern for right.

If a position cannot be justified by principles and ethical norms, if the dimension of grace renders the dimensions of good and bad, right and wrong relatively insignificant, then nothing much remains except to follow very human tactical and practical considerations. And then it is also clear how one is able to place one's hope in a sense of humor.

BOOKS

All About Evolution

THE MEANING OF EVOLUTION, A STUDY OF THE HISTORY OF LIFE AND OF ITS SIGNIFICANCE FOR MAN. *By George Gaylord Simpson. Yale University Press, $3.75.*

IF THE TITLE at the head of this review had been made to read, "Pushing God Back," it would not have misrepresented the author's position, but it would have diverted attention from its most valuable features. As a scientist (which he is), Dr. Simpson gives the clearest, most fascinating and most authoritative account of known facts concerning the history of life on this planet that any reader could desire. As a philosopher (which he isn't), he undertakes to explain that the whole process started some two billion years ago, and has continued to the present time so far as organic evolution is concerned, without plan, purpose or God. Since that phrase about "pushing God back" has been mentioned, it may as well be documented: "It would be brash indeed to claim complete understanding of this extraordinarily intricate process, but it does seem that the problem is now essentially solved and that the mechanism of adaptation is known. It turns out to be basically materialistic, with no sign of purpose as a working variable in life history, and with any possible Purposer pushed back to the incomprehensible position of First Cause" (p. 230).

The work is divided into three parts which attempt to answer, respectively, the three great questions that one naturally asks about the evolution of living organisms: (1) What are the facts? What has actually happened, as the scientist, especially the paleontologist, reads the record? (2) What trends and what progress (if any) can be discovered by the study of these facts, and (especially) what are the forces that brought about the observable changes? (3) What does all this mean in regard to man, his nature, his ethical values and standards, his place in the total scheme of things, and the evolution of human society?

The first of these questions is answered with beautiful clarity, with as much detail as is possible in the 120 pages devoted to it (and that is as much as most readers need), and evidently with great technical competence. I shall keep this book by me for reference and as a guide to further reading in regard to the facts of the history of life. It does not say much about plant life, but its presentation of the development of animal life is superb.

Though Part II contains a great variety of important data about the "mechanisms" by which the evolutionary process works, the crux of it is its attempted answer to the question as to what makes the wheels go round. What is the initiating and impelling force in the total enterprise of life? There are, we are told, three schools of thought. The materialist or "causalist" holds that the forces which produce life and all the varieties of living things are only those same forces which are at work throughout the material universe. The vitalist finds, or thinks he finds, certain special forces which are "peculiar to and inherent in life." The finalist, or theist, asserts that there is "some principle that transcends both matter and life itself, a force which brings about progression toward foreordained goals." The author takes his stand with the materialists. "The great bulk of evidence," he says, makes the other two positions "untenable." The forces which they allege to exist could not, of course, be observed directly, even if they really existed, but "the truth of these philosophies would involve material consequences in the history of life"; and since these consequences are not found, and consequences consistent with the materialist's hypothesis are found, the conclusion is that the materialist is right.

It is obviously impossible to summarize the evidence upon which this conclusion rests for, as the author says in his own closing Summary and Epilogue, the whole book is a summary. I will only remark, by way of comment, that, when the author argues from the absence of the "material consequences" which would necessarily follow from the existence of a purposeful God, he seems to assume—rather unwarrantably even for a good paleontologist, as it appears to me—that he knows exactly what God would do if there were a God. Evolution as a whole is partly random and partly "oriented." There is progress, so that some organisms can be said to be "higher" than others. Man stands very high in the scale, even by criteria not devised for his glorification. But the evolutionary process has been so very irregular and wasteful, with so many dead ends and so much lost motion, that plan and purpose seem to the author to be excluded, even though some quite remarkable results have been attained. He can't imagine that a God with a purpose would have worked so inefficiently. His verdict in favor of materialism, I timidly submit, is determined less by what he has learned by the scientific study of fossils than by what he imagines about what God would be and do—if there were a God.

A very compact paragraph (p. 226) sums up the author's findings on the materials and forces of evolution. Materials: genetical systems existing and mutations arising in them. Forces: "the shuffling [of these materials] in the process of reproduction, the incidence of mutations (their nature and rate), and natural selection." Environmental conditions affect natural selection but do not initiate mutations, which are largely random. These materials and forces provide the "mechanism of adaptation." (Again I modestly query whether what the author calls "forces" are not rather phenomena than forces.) This mechanism is now so well understood, and so adequate as an explanation of the history of life from its simplest to its most complex forms, that the problem seems to him "essentially solved" in materialistic terms.

And yet I have a haunting suspicion that the "mystery of life" remains as mysterious as ever. Too many unknown x's and y's remain in the neat equation of the "mechanism of adaptation." For example: genes are the carriers of heredity; but what is a gene? Chromosomes and genes do all the work in providing the mutations upon which evolution depends. If all the forces are to be explained, genes ought to be. But what are they? The author admits he does not know. "Precisely what is a gene," he asks, "and how does it act? The path to the answer is glimpsed in some recent work . . . but the end is not yet reached. Unless this ignorance is personal, even the path to the answer is not yet evident, as recent experimental embryology seems rather to skirt than to follow such a path." Of the vitalists and finalists (theists), it is said that they "did not explain evolution but claimed it is inexplicable and then gave a name to its inexplicability"—from Bergson's *élan vital* and Smuts' holism to Lecomte du Noüy's telefinalism. Could it be that there is any "naming of inexplicabilities" in "genes" and "mutations"?

Part III is a very serious endeavor to assert the worth and dignity of man in spite of the lowliness of his origin and the fortuitous nature of his appearance among the animals, and to find a solid ground for ethics. Man is, to be sure, an animal, but he is "not nothing but an animal." The author describes several fallacious defenses of ethical values on a materialistic basis, and then gives his own. "There are no ethics but human ethics." Therefore the ground of ethics must lie in what belongs distinctively to human societal evolution, not to organic evolution. These two are radically different, because the former is voluntary. Man can control the evolution of his own society if he will.

W. E. GARRISON.

Books in Brief

ROYAL DUKES, THE FATHER AND UNCLES OF QUEEN VICTORIA. *By Roger Fulford. Macmillan, $2.50.* This book is an importation, from Gerald Duckworth & Co., London. The record of so much royalty may be of general interest in England. In this country its appeal will perhaps be confined to those who get a fillip from scandals in high places and to serious students of history who cannot afford to ignore the characters who were just off stage awaiting a cue that never came or, at best, were never in the center of the scene. The first of these factors is merely incidental from the author's standpoint, though the character of the dukes makes it a rather prominent feature of the story. His work is a careful and competent piece

of historical writing based on thorough research. The "royal dukes" were, of course, sons of George III. That prolific sovereign had 15 children, ten of whom "died without issue." One of them was made bishop of Osnaburg, in Hanover, at the age of seven months—which must be close to the record for infant prelates. The appointment was possible because it was in the gift of his father, who was Elector of Hanover as well as King of England. It was a long shot, and a very fortunate one, that the succession to the crown fell to Victoria, daughter of the fifth child of George III, after the first and third had had their turns on the throne as George IV and William IV. The dukes were, in general, bad examples to the young, but their lives throw some light on the social history, and in a smaller degree on the political history, of their time.

THIS I DO BELIEVE. *By David Lilienthal. Harper, $2.50.* Some suspicions may be aroused by the statement on the jacket that this book "brings relief from the atmosphere of hysteria, abuse and fear that has lately shown itself in some sections of American life." Readers scarcely need to be reminded how common has become the practice of labeling as "hysteria" other people's serious concern about matters which the labeler is not concerned about, and how easy it is to shout "abuse and fear" when something is being investigated which one does not want to have investigated. Actually, it is quite possible to become hysterical about the alleged hysteria of others. But the book itself dispels any such suspicions as these words may have suggested. It is a sound, sober and thoughtful book, a testament of faith in the democratic process and in the possibility of attaining good ends by good means—and by no other kind. Naturally, it is written from the author's known standpoint, which might be called the TVA standpoint. He believes in the socialization of much that has traditionally been left to private initiative and management. But he also believes that this need not involve destruction of the capitalistic system or the development of "big government" in which the freedom of individuals will be submerged. While he favors the highest practical degree of decentralization, with regard to government controls, and is at pains to show to what extent control actually is decentralized in such things as TVA and atomic energy control, I get the impression that he regards control by Congress as the most objectionable form of centralization.

HERMAN MELVILLE, A CRITICAL STUDY. *By Richard Chase. Macmillan, $4.50.* Melville's stature increases with time. He was scarcely recognized until after his death (1891), except as a strange, pathetic figure, out of step with his age, who had written one book, *Moby Dick*, that might be some fantastic sort of classic. Serious appreciation of him began less than thirty years ago, with the discovery that the bizarre tale of Captain Ahab and the white whale was only one of a dozen Melville novels which, taken together, had some sort of significance other than the groanings of a sick soul trying to escape from the responsibilities of a normal life in our glorious America to adventures on the high seas and in the pseudo paradise of South Pacific islands. During and since the 1920's, Melville studies have multiplied. Dr. Chase's is the most complete and the best that has come to this reviewer's attention. Chase sees Melville not as one who merely generalized his personal maladjustment, and still less as an escapist, but as a deeply thoughful critic of the blithe optimism and the "liberal-progressivism" of his period. He realized the tragic element of life which his contemporaries in literature and politics generally ignored or denied. Yet he did not mirror their error in reverse by rejecting liberalism and progress. Rather, he aimed at a synthesis—liberalism with struggle, and progress through storm. If the note he sounded was a corrective for the over-optimism of his time, it may be no less a corrective for the pessimism that characterizes many of the writers and thinkers of ours. Chase's study should send many readers back (or on) to the reading of Melville, not only for entertainment—for Melville is definitely "good reading"—but for instruction and as a stimulus to their own thinking.

W.E.G.

CORRESPONDENCE

First Nomination

SIR: I know the Century is not a political organ, but I do wish with all my heart that some periodical of influence would nominate for President in 1952 Paul G. Hoffman and do it right now! Is there anyone in sight better qualified for the job?

Claremont, Calif. A. E. BRUCE.

Strategy for Protestants?

SIR: While Roman Catholic big shots have been trying to put the bite on the American people for the maintenance of their sectarian schools, Protestants and other democratically minded Americans have rightly resisted their efforts. For Protestants believe that public funds should maintain public schools, and that no private school system has a valid claim on the public treasury. So Protestant groups have made it plain they don't want public handouts, and have in fact in some instances refused grants already available.

In doing so, however, Protestants have unwittingly given the politicians the notion that the solution to the controversy is much simpler than it actually is. For the politicians, great compromisers when it means votes, real or imaginary, begin to see a "compromise" as the way out for them. To them it is all so simple: If Protestants don't want their fingers in the public treasury, very well; but if the Roman Catholic hierarchy does, then let it. Let Catholics have public funds for their sectarian schools, though of course disguised in various forms: "social benefits," "health benefits" and so on.

The politicians, a goodly number of them at least, just don't see the folly of such reasoning. They just don't seem to realize that such a course would mean the eventual elimination of the public school system, to be replaced by dozens, even scores, of competing sectarian systems—all financed out of the public's pockets.

Therefore, before it is too late, politicians must be made to see the serious business before them. And they must be made to foresee the serious consequences of rash and unwise "compromises." To accomplish this Protestants must completely revise their strategy. Without delay they must serve notice to this effect: With all its faults, we Protestants believe fully in our public school system. No private school system has a valid claim to one red cent of public money. However, if the Roman Catholic hierarchy bamboozles the Congress and states into paying the costs of their sectarian schools, we Protestants will have no alternative but to set up our own denominational schools—many of them—and demand public funds to do so.

When the politicians understand that yielding to Catholic demands can result only in the establishment of scores of competing sectarian school systems, all maintained by public money, when they realize that if they yield to Catholic pressure they will be hounded by the Methodists, the Presbyterians, the Lutherans, the Baptists, the Brethren and scores of other denominations, they may see their folly—and have the gumption to say "No" to everyone.

Is there any other manner in which the gravity of the controversy can be impressed upon the minds of our political leaders?

Nappanee, Ind. JAMES L. WEYGAND.

Heads Up!

SIR: Some time ago I sent a radiogram from Peiping (now Peking), China, the exact wording of which I may not quote correctly, but in substance it was something like this: "If legal action is taken by certain Congregational churches against the Congregational Christian and E. & R. merger, we missionaries will hang our heads in shame."

Well, it seems that such action has al-

ready been taken, and now, according to a news item in your issue of Dec. 21, the First Congregational Church of Dubuque, Iowa, announces that it will institute a suit similar to the one in the courts in Brooklyn.

I left Peiping on July 17 of this year and both my wife and I have received from the new government re-entry permits and we expect to return to China sometime after next February. I know the feeling of my colleagues over there, and I am also sure that this feeling of hanging our heads in shame is shared by other than Congregational Christian missionaries, if for no other reason than to think of a Christian church going to court over a matter involving what we in the mission field feel so important, namely, the uniting of two bodies of fellow Christians.

Were it not for the fact that I know of scores of Congregational Christian churches which believe wholeheartedly in this merger, and that my own home church in Chicago is for it, I believe I would leave the denomination and unite with the E. & R. church. Well, I shall go back to China and perhaps get a steel brace for my neck to keep it from looking as if it were broken! ALBERT C. HAUSSKE.

Seattle, Wash.

No Raspberries

SIR: This is a suggestion that The Christian Century help us get started on the second half of the 20th century. Have you noticed the epidemic of gun-jumpers appraising the first half of the 20th, with one year yet to go? *Look, Time, Pageant*—all these have made this error in elementary counting. Why don't you give them a gentle dose of raspberries?

JOHN D. GREEN.

First Methodist Church,
Lorain, Ohio.

[This is an old dispute which probably will never be settled. The contention that a new century begins with the year 1, and a half-century accordingly begins in 1951, seems conclusive to this paper. But it is not to many others, and we note that the Library of Congress has ruled that the half-century ended on Dec. 31, 1949.—THE EDITORS.]

Gideon Bibles

SIR: When I read your editorial, "Gideon Bibles Stir Row in Detroit" (Nov. 2), I was shocked, for I am a Gideon and enthusiastic over the work we are doing in getting the word of God to the schoolchildren of Madison county, Ind.

You and I are both aware that the children of America need the word of God, but it seems as though we differ over the methods of getting it into the hands of these unchurched youths. In the last part of the editorial, you state that "the churches have a duty" and imply that they should perform this duty rather than the Gideons. This sets up a dualism which no Gideon would acknowledge exists, for the Gideons do not exist of and for themselves, but rather as agents of the church in respect to the distribution of the Scripture. No one can be a member of the Gideons who is not a member of the church in good standing. Money for the purpose of this distribution is drawn from the churches. It is a pooling of the work of the churches in this respect and I believe is just as legitimate as for the church to support interdenominational missions boards for carrying on home and foreign missionary work. Churches can surely do specific work better this way than alone.

You imply that the public schools are used for sectarian purposes when we distribute the New Testaments there. It is true that the Catholics should be free to distribute their Douay Version and the Jews the Old Testament, if they desire. We have never forced the acceptance of a Testament upon any child. In fact we make a special note to tell them explicitly the acceptance of the Testament is wholly voluntary. The schools are, therefore, not used for sectarian purposes unless you would also say that putting "In God we trust" on our coins is sectarian. This term "sectarian" can be strained a great deal. In some communities, as in Detroit, the school boards have objected, and where they do, we, of course, comply. We have never made ourselves obnoxious to any community.

You indicate that there is "extraneous matter" in the Testament. Your editorial indicates that you have not taken the time to know what we do distribute. There is an outline in the Testament which I have yet to find obnoxious or objectionable to any Protestant. It is merely a guide.

It is my humble opinion that you are pressing this separation of religion in the state too far and arriving at a secularism that you yourself abhor. Carried to its extreme, it will take "In God we trust" off the coins and stop prayer in Congress, and eventually make us like Russia—a wholly atheistic state.

Anderson, Ind. W. B. MCCREARY.

Shocked Reader

SIR: I was shocked to read in your editorial, "Atomic Hysteria Strikes Again" (Dec. 21), the sentence: "The press knew perfectly well the low professional esteem in which the radio program is held on which the sensational charges originated." Such language does not belong in The Christian Century. I have always considered that you championed Christian principles and condemned evil wherever found. This radio commentator should expect from you support and commendation for the contribution he is making to the good of the country in exposing what has been done, either intentionally or unintentionally.

There seems to be no doubt that a great wrong was done to our country by political leaders who considered Russia as an ally during the war and allowed her to secure the secrets of our industrial know-how. That portion of the press that allied itself with the administration now finds itself embarrassed by these disclosures and should admit its errors. MICHAEL S. SOLIMENE.

San Bernardino, Calif.

Help for German Blind

SIR: Some time ago I started here at Kiefersfelden a "Listening Library for the Blind"—a collection of phonograph records which are loaned out free of charge to blind persons, and especially blind war veterans, in south Germany and Austria. Through the kindness of various people I have been able to obtain a large number of old phonographs, which were repaired and put at the disposal of the blind.

However, the demands on the "Listening Library" have become greater and greater, and since my own resources and those of my friends are exhausted I appeal to Americans for help. We should be most grateful to receive old phonographs, and especially blank discs on which recordings can be made in Germany.

Imhof, (Miss) E. PETERS.
Kiefersfelden, Bavaria, Germany,
American Zone 13 b.

[This appeal has been submitted to officers of the World Council of Churches in Geneva, who testify to the worth of the enterprise.—THE EDITORS.]

A Correction

SIR: In an editorial in your Nov. 30 issue you state: "The Soviet state may claim that it has put into effect separation of church and state. But with the state paying church salaries and supplying buildings there is no separation of church and state."

I have been studying Russia for over a third of a century. So far as I am aware the Soviet Union does not pay the salaries of the priests or as a general rule supply church buildings. It is true that in the case of some famous cathedrals or churches the state has helped with repairs or upkeep because of their historic or art value. But this is a far cry from your statement.

Boulder, Colo. JEROME DAVIS.

[Our statement with regard to clerical salaries was based on an erroneous recollection of what Ralph W. Sockman said in an article in this paper on Sept. 11, 1946. In that article Dr. Sockman reported that he found clerical salaries in Russia at that time ranging from 3,000 to 6,000 rubles a month for village priests to 25,000 to 40,000 rubles a month for bishops. Skilled factory workers at the time were receiving 900 to 1,100 rubles a month. We thought Dr. Sockman said these high clerical incomes were provided by the state. He didn't. He said they came "from the sale of candles, from voluntary subscriptions, from marriage and baptismal fees." He did say, however, that all churches are on land owned by the state, all church buildings are owned by the state, and can only be used by authorization of the state. —THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Britain Faces Up To Gambling Evils

Social Service Groups Report Widening Influence of Betting Pools—Labor Silent on 1950 Election

LONDON, Dec. 21.—Gambling has become Great Britain's Social Enemy No. 1. This is the conclusion to be drawn from evidence which social service organizations have laid before the national commission examining betting, lotteries and gambling. Even before leaving school, it is reported, children begin to feel the pressure of the mass publicity which builds up the mighty influence of the football pool promoters. In industrial areas the universal topics of conversation are betting, racing news and pools. Home life, too, is invaded by the interest in gambling, with the weekly preparation of pool entries a matter of prolonged and concentrated effort. The youngest child may be called in to put a cross on a football pool betting coupon "just for luck." The mature judgment of social observers, as recorded in their statements to the commission, is that gambling leaves behind it a trail of poverty, broken homes and social ruin.

German-English Christian Fellowship Active

Some of the innumerable fellowships started during the war in London from friendships with Czechs, Poles, Frenchmen and Norwegians are continuing. One, the German-English Christian Fellowship, is having an active life. Its members met recently to sing Christmas carols and hear an address by Robert Birley, headmaster of Eton College and recently educational adviser in Germany. Mr. Birley told of the deep depression from which Germany has yet to climb. Physical and moral exhaustion in Germany, he said, has led to a despair which only the Christian gospel can alleviate.

'Christian News-Letter' to Have a Successor

The premature death of the *Christian News-Letter* last summer was a sad loss to Christian thinking in this country. Now it is announced that the hope of J. H. Oldham and Kathleen Bliss, who were chiefly responsible for the publication, that fresh hands might continue its function is to be realized. In 1950 we are to have the *Frontier*, in which much of the spirit of the *Christian News-Letter* will be maintained by the two editors, Philip Mairet and Alec Vidler, who had close associations with the newsletter. The *Frontier* will be "specially concerned with those fields of action in which laymen and laywomen have to spend the greater part of their lives."

'Down Under' Vote Result Taken Calmly in Britain

The decisions against the Labor governments in Australia and New Zealand have not unduly troubled the political waters here. Conservatives are cautious about drawing too many conclusions from the results, and Labor has been stirred to tune up its election machine. When our election will come is as much a mystery as ever. The continued favorable economic reports —lessening of the dollar gap, increase in exports, record rises in coal and steel output and the comparative absence of industrial disputes—are all in the government's favor. Prime Minister Attlee's chief consideration will be how to time his decision to dissolve Parliament. If all goes well economically between now and April, he will probably risk another budget, with some concessions given in taxation, then call for an election.

Famous Baptist Indian School Under Native Leadership

Famous old Serampore College in Bengal, founded in 1818 by William Carey, pioneer Baptist missionary to India, is now entirely under Indian control. G. E. Abraham of the Syrian Orthodox Church has succeeded G. H. C. Angus of the Baptist Missionary Society as principal. Serampore now trains theological students of all denominations and offers research facilities leading to the D.D. degree. The English Baptists are still to supply four members of the staff and to contribute £1,000 a year to the college. A new organization, Friends of Serampore, has been started here to maintain British interest in the school.

And So Forth

A London theater was crowded every day for a week recently for the first presentation of a new world-church play, "The Gates of Hell," by Joyce Biddell, published by the Church Missionary Society, 6 Salisbury Sq., London, E. C. 4.

Bishop Stephen Neill, assistant to the Archbishop of Canterbury and World Council of Churches leader, is to visit Africa under the auspices of the International Missionary Council to advise on theological education there.

Two new moderators for the Congregational churches have been named: W. Andrew James of Purley and Harold Bickley of Plymouth.

The London Missionary Society has announced a cut of 49 posts in its overseas staff and a reduction of £23,000 in funds for its work.

CECIL NORTHCOTT.

C.O. Advisory Board Provides Free Service

The National Service Board for Religious Objectors, which during World War II was concerned with legislative programs and administrative responsibilities, today carries on with a small staff a different sort of activity. It is now devoted exclusively to giving free technical assistance to any conscientious objectors who wish to avail themselves of its services. It maintains an office at 941 Massachusetts Ave., N. W., Washington, D. C., and publishes a monthly bulletin, the *Reporter*, in which specific cases are discussed. The board is undenominational, but much of its financial support comes from the Brethren Service Commission and the Mennonite Central Committee. Most of the larger denominations are represented on its consultative council.

Resists Catholics On Sex Education

New York State Health Commissioner Refuses to Cease Distributing Film to Public Schools

SYRACUSE, N. Y., Dec. 27.—Herman E. Hilleboe, New York state health commissioner, has refused to yield to a protest by the state Catholic welfare committee against his department's distribution for showing in public schools of the film "Human Growth." Mr. Hilleboe wrote the Catholic committee, which contends that sex education should be given only by parents, that the department "will not usurp any parental rights, but it does propose to use its scientific knowledge to help parents who seek assistance in bringing health information to their children." He added that if Catholics wish to have their children excluded from showings of the film in school, he "would be glad to defer to the education department for decision in the matter." Directors of the New York state council of churches have endorsed the film.

Declares Teacher Loyalty Law Unconstitutional

Harry E. Schirick, state supreme court justice, has declared the Feinberg law enacted by the last legislature unconstitutional. The law directed the state board of regents to compile and promulgate a list of subversive organizations, membership in which would be "prima facie evidence of disqualification for appointment to or retention in any office or position in the public schools of the state." Justice Schirick held that the law "inflicts punishment without a judicial trial" and "fails to meet the minimum standards of fairness required by any administrative proceeding." He said the court found it hard to believe that witch hunting is necessary to displace misfits in the schools. The state is carrying the case to the appellate division, asking a reversal of the lower court's decision.

Muriel Lester Speaks for Socialized Medicine

Muriel Lester, British social worker and church leader, spoke during the past month at meetings held in several leading cities of the state under the auspices of the American Friends Service Committee. At a meeting in Tabernacle Baptist Church, Utica, under the sponsorship of the local council of churches, she came out strongly for socialized medicine as a plan that offers equal benefits to rich and poor. "Not only do I think socialized medicine is working grandly in England," she said, "but I fervently hope that the United States will adopt the plan in the very near future."

Church Activity in Behalf of D. P.'s Increases

Work being done throughout the state by the denominations and the state council of churches in behalf of displaced persons is beginning to produce results. Nearly

every day one hears a report from some church which has welcomed a D. P. family.

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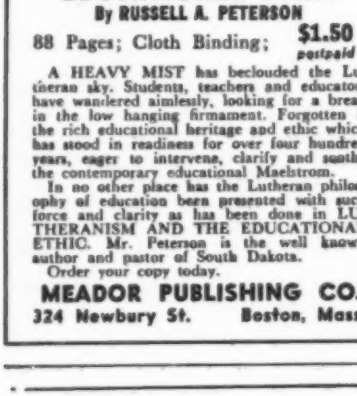

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A frequently made statement is that the coming of the family is a spiritual blessing to the congregation. Elmwood Presbyterian Church in Syracuse has fitted up an attractive apartment in its parish house as a temporary residence for D.P.'s. The first people to occupy it were a Roman Catholic husband with a Greek Orthodox wife, who are sponsored by the Episcopal diocese of Central New York. A second family of four people, all Greek Orthodox, is now being cared for.

Discuss Church and Economic Relations

A three-day conference on "The Church and the Human Elements in Economic Relations" was held in Buffalo recently under the auspices of the council of churches of Buffalo and Erie county. The chief leader was John W. McConnell, professor of industrial and labor relations at the New York state school of industrial relations at Cornell University. He said that the church's first question about the economic structure should always be, "What does it do to people?" The closing session of the conference was a Sunday vesper service at the First Presbyterian Church with Dr. McConnell as the speaker. "The real tragedy of today," he said, "is not so much that unions are engaged in bitter strikes for pension plans but that the Christian conscience of America is so insensitive to the needs of workers that such strikes are necessary."

And So Forth

George P. Hetenyi, Episcopal clergyman of Amherst, N. Y., has been convicted of second-degree murder for killing his wife. Hetenyi came to this country from Hungary, where he says he was ordained a Roman Catholic priest. He served a Greek Orthodox church in Oakland, Calif., then became rector of Episcopal churches in Texas, and early in 1949 was accepted as a supply preacher in the Episcopal diocese of Western New York

J. Wesley Bready of London and Toronto, author of *This Freedom—Whence?* recently preached in two Syracuse pulpits. He holds that democracy is derived chiefly from the influence of John Wesley and the evangelical revival of the 18th century.

Edward R. Wells, dean of St. Paul's Episcopal Cathedral, Buffalo, has been elected bishop of the Episcopal diocese of West Missouri.

James A. Glyer, pastor of the Onondaga Valley Presbyterian Church in Syracuse, is resigning to accept an executive position with the Westminster Foundation of southern California, which works among 20,000 Presbyterian college students.

Mormon chapels and recreation halls are to be erected in Buffalo, Niagara Falls, Rochester and Palmyra, according to a recent announcement by the Mormon elder in Buffalo. WALTER D. CAVERT.

Organ Played for First Time In Free Methodist Church

In the Free Methodist Church at Winona Lake, Ind., in November, an organ was played for the first time in its history, Religious News Service reports. Until a few years ago, no musical instrument was permitted in the church, but the General Conference lifted the ban in 1944.

Frown on School Christmas Rites

Local Authorities in Saxony Ask: 'Are They Democratic?'—State Denies Responsibility in Matter

MAGDEBURG, GERMANY, Dec. 16.—Local educational authorities in Saxony this year informed the public schools that they would have to cut down on their customary Christmas celebrations. The question was, they said, whether the "ideologies" in those celebrations might not "contradict the character of the democratic school and the tasks it must fulfill in the present day." Apparently they considered the songs and plays which have always been a part of Christmas observances here to be dangerous from a political point of view. When many parents protested the order, the government of Saxony issued a statement pointing out that central state officials are not responsible for the discrimination against Christmas celebrations practiced by local authorities.

Church-State Relations Perhaps Not Too Critical

When Bishop Dibelius, head of the Evangelical Church in Germany, delivered his famous message last Pentecost protesting measures taken by political authorities in the eastern zone, many of those authorities went so far as to declare that there would be plenty of room in concentration camps for people who attacked leading figures in the zone. Since then, however, the sharp tension between state and church has quieted down to a surprising degree. It would seem that these political leaders are not quite so bad as they are sometimes painted by those who wish to have nothing in common with them. During a formal visit to the United Lutheran Church, a part of the Evangelical Church in Germany, Bishop Dibelius stated in Munich that relations between church and state in the eastern zone have been normal. This does not necessarily mean, of course, that there will not be frictions in the future. It does indicate, however, that one should not overrate the possibilities of friction.

Deaconesses to be Replaced By Secular Nurses

Protestant congregations in certain parts of the eastern zone are alarmed to learn that a number of schools in which deaconesses were prepared for service in public hospitals have had to be closed. Apparently the state authorities intend to replace hospital deaconesses by secular nurses, although it is admitted that the deaconesses have not failed to perform their duties in the best possible manner. The Saxony-Anhalt synod of the Evangelical Church in Germany has protested against the measure ordering the schools closed and has demanded that it be canceled.

Theological Students Unconcerned With Cultural, Social Subjects

Religious leaders in Germany are concerned over the apparent lowering of the educational standing of theological students. This is not true in regard to theology proper; in that field, standards seem equal

to those of prewar days. It is true that university faculties have many vacancies today. Not enough younger men are coming up to take over the chairs of the oldsters, because many younger instructors were lost in the war. But another reason for the deterioration in the theological students' general educational standing is that many of them do not seem to care for cultural studies in the broader sense. They seem content to disregard such studies entirely, considering them irrelevant if not actually dangerous for men who must deal exclusively with the word of God as spoken in the Bible. Most of the theological students show similarly small concern for social problems.

Initiate 'Quality' Campaign

In order to meet the production goals of the two-year plan in the Russian zone, industry has had to put forth strenuous effort. In most cases the quality of goods thus produced has been very poor. This fact is acknowledged even by the Communist party press, which has been exhorting workers to strive for better quality. The papers have announced that inferior soft coal will not be permitted on the market in 1950, and that shoes, food and cigarettes will have to be of better quality than before. Now a "quality" campaign is under way. In most industrial plants "quality brigades" will be established not only to set a good example but also to be responsible for the standards maintained by the whole factory with which they are connected.

Christmas Packages Go From West to East

In contrast to recent years, when even they had nothing to send to relatives and friends at Christmastime, Germans in the western zone are preparing to send thousands of Christmas parcels through the mails. Many of these will go to prisoners in Russia and other countries and to people in the eastern zone. In Hamburg and Stuttgart, radio stations appealed to their listeners not to forget their relatives and friends in the east, who would be only too glad to get extras. On Christmas Eve, many families in the eastern zone will have gifts to open as a result of the generosity of people in the west.

New Books Again Available— But at High Prices

After the long wartime and postwar book famine, well known German presses are again turning out books and pamphlets, and a number of new publishers are being heard from. Unfortunately, the books are much too expensive. The first volume of Heinrich Vogel's *Christology*, for instance, is being offered at 26 marks. Such a sum can hardly be spared by pastors and students in West Germany, to say nothing of those in East Germany. Books by Thomas Mann and Hermann Hesse are again available in the west for those who can pay for them; in the east, they are not even offered. We must be satisfied if we can find works by those authors in some library that did not lose all its stock during the war. The only way out would be for publishers in the western zones to sell at a nominal price in the eastern zone; some are willing to do so, others are not. This year Germans again can purchase the fine-art calendars

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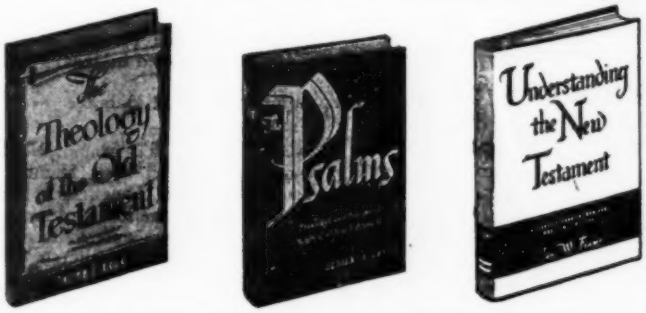

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which our publishers have traditionally provided. The competition of normal times seems to have returned. In Leipzig, F. A. Semmann issued a new calendar, "Pictures Interpreted by Artists," which sold out in a few days. In Munich, Kurt Desch in his Hyperion calendar is specializing in graphic arts of both old and new times. In Berlin, a firm offers pictures from the famous altar of Grünewald. Not quite so pretentious is the *Mutter-Kalender* of Nürnberg, in which drawings by modern artists are related to Bible sayings and to poems. Exclusively religious are the pictures of the *Kreuz-Kalender* published in Jena.

Summarize War Damage To Churches

According to *Kirchenbau Heute*, a new publication edited by a Hamburg church architect named Langmaack, 1,200 German churches were totally destroyed during the war and 6,000 were more or less damaged. Of the 100,000 church bells confiscated by the nazis, 12,000 which had not yet been used when the war ended have been returned to the congregations.

Universal Text for Bible Week

Chapters 6 to 8 of Paul's Epistle to the Romans formed the basis of sermons and discussions in many German congregations which observed a Bible week recently. In the eastern zone, it is planned to feature lessons from the Old Testament in sermons preached in various regional churches. Pastors are not obliged to comply with the plan, but they are expected to do so.

And So Forth

Because of the influx of refugees, the Austrian Evangelical Church has had a membership increase of 50 per cent in the past few years.

Owing to the difficulties which the Protestant church in Mecklenburg has had in connection with farms it owns, ministers' salaries there have had to be reduced again.

Prof. Lasse, member of the Lutheran faculty at the University of Erlangen, has given up his post there and his membership in the Lutheran Church of Bavaria to accept a call from Lutheran Immanuel Theological Seminary in Australia.

Generous gifts from the British Church Missionary Society and the Lutheran World Federation will make it possible for some of the leaders in Germany's foreign missionary societies to visit mission fields abroad.

SIEGFRIED SCHARFE.

'Advance' Pattern Set by Methodism

Series of Philadelphia Area Rallies and Visitation Programs Demonstrates Techniques for the Nation

PHILADELPHIA, Dec. 26.—The largest simultaneous evangelistic effort ever made in Methodism took place in Metropolitan Philadelphia—from the Lehigh valley to the New Jersey coast—Nov. 26-Dec. 4. Conducted under the Methodist Board of Evangelism, it served as a demonstration for the denomination's evangelistic advance being carried on across the country. Cooperating in the effort were 339 churches from the Philadelphia, New Jersey, Peninsula and Delaware conferences. The week was climaxed by a Sunday afternoon rally for which 33,300 persons overflowed Convention hall and filled near-by Irvine auditorium, with 8,000 more turned away. Singing Methodists came in 650 buses from city, suburb, town, hamlet and open country. Sunday and week-night services were held in churches, and visitation campaigns were conducted by laymen. Over 8,500 accessions were recorded, by transfer or confession of faith. The accent was not on mere church membership, but on commitment to Christ and his church. Most of the churches will continue their evangelistic efforts, organizing their members in a continuing program. There are more Methodist churches within and around Philadelphia than anywhere else in the country.

Program Sets Pattern for Efforts Elsewhere

Bishop Fred Pierce Corson called the area evangelistic program the "start of a new era in revivalism in America." From every annual conference from coast to coast came some 700 selected visiting ministers, who preached at Sunday and week-night meetings or directed the two-by-two lay visitations. Upon their return home, they were to inaugurate similar movements in their own churches, districts and conferences. For the visiting ministers, and for ministers in this area cooperating in the advance, a school of evangelism was held in Arch Street and Old St. George's churches here and at First Church, Asbury Park, N. J. Alexander K. Smith, West district superintendent, served as executive chairman of the campaign, which was directed by Harry L. Williams of the denomination's Board of Evangelism. The leadership trained here, the experiences gained and the methods tested are expected to be useful in larger evangelistic work throughout Methodism and Protestantism.

Presbyterian Leaders Attend U.N. Seminar

Under the sponsorship of the Presbyterian, U.S.A., Board of Christian Education's division of social education and action, 45 Presbyterian educators and ministers recently attended a two-day U.N. seminar at Lake Success and Flushing Meadows. The idea was that as a result, they will be able to persuade church members to exert a more effective influence in making the U.N. strong in the ideas for which it

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was established. Local churches are being urged by the division to organize their own trips to the U.N. sessions. Paul N. Poling, division secretary, has warned that the biggest item on America's annual shopping list—guns, $17,998,493,895 worth—compares unfavorably with the bill for all federal welfare services, which is less than $3 billion annually.

Administrative Changes at Colleges and Seminaries

Horace A. Hildreth, former governor of Maine, has become the ninth president of Bucknell College, succeeding Herbert L. Spencer. Sankey L. Blankton, dean of Wake Forest (N.C.) College's school of religion, has been elected fifth president of Crozer Theological Seminary, Chester, Pa. He succeeds Edwin E. Aubrey, who has been called to head the newly organized department of religious thought at the University of Pennsylvania here. Gilbert L. Guffin, director of the extension division for Christian training at Howard College, Birmingham, Ala., has been named president of his alma mater, Eastern Baptist Theological Seminary, Philadelphia.

Plan 'Shepherding' Moves for Ministerial Candidates

Efforts are being made in this area to enable high school and college candidates for the ministry to be shepherded by older hands toward better preparation for their future work. Presbyterian youth anticipating Christian vocations, who are enrolled nationally under the "Celtic Cross," are to meet for instruction by Harold Myers of the denomination's life work department. Crozer Theological Seminary will be host in February to a recruitment conference on the ministry, to be attended by college students. Cooperating in plans for the conference is the Northern Baptist Convention's Board of Education. The annual holiday luncheon meeting of Methodist candidates, sponsored by the Philadelphia and New Jersey conferences' boards of ministerial training and qualifications, was to have Bishop Fred Pierce Corson and Pres. Joseph R. Sizoo of the Dutch Reformed seminary at New Brunswick, N. J., as speakers.

And So Forth

Two eminent religious educators of the area retired recently: Anna C. Brinton, codirector of Pendle Hill, Quaker research center at Wallingford, Pa.; and Park Hays Miller, for 36 years an editorial leader on the Presbyterian, U.S.A., Board of Christian Education.

James M. Read, director of the American Friends Service Committee's foreign service section, has been appointed to direct the division of education and cultural relations for the high commissioner of Germany. He will advise on education, welfare work, religious affairs, and youth, women's and community activities in the U.S. zone.

Moravian College and Theological Seminary, Bethlehem, Pa., looking toward its 150th anniversary in 1957, has raised $705,000 in the Bethlehem area and among Moravians elsewhere. Raymond S. Haupert is president.

Temple University's school of theology has an enrollment in its graduate and undergraduate departments of 234.

Reinhold Niebuhr of Union Theological Seminary addressed the Dec. 12 meeting

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of the Delaware county interdenominational ministers' union and the Methodist ministers' association.

CHARLES DANIEL BRODHEAD.

Seek Police Reforms

Pittsburgh Clergymen Set Up Committee to Work for Better Crime Control

PITTSBURGH, Dec. 27.—Signs of increasing community activity on the part of Pittsburgh ministers continue to multiply. Dean N. R. H. Moor of Trinity Episcopal Cathedral is chairman of a committee of Shadyside clergymen spearheading a movement for police department reforms following a vicious sex murder in that district. The crime climaxed a long series of assaults on women. Serving with Dean Moor are Howard C. Scharfe of Shadyside Presbyterian, John W. Hawley of First Methodist, William W. Lumpkin of Calvary Episcopal, August F. Brunn of St. Andrew's (Missouri Synod) Lutheran and Wilburn C. Campbell of the Episcopal Church of the Ascension. Since the committee was named at a neighborhood meeting 100 men have been added to the city's police force.

Presbytery Encourages Industrial Friendships

Acting through its newly organized council on industrial and interracial work, the presbytery of Pittsburgh has set in motion several projects to bring laymen in management and organized labor into friendly association. Willard C. Mellin of Oakmont Church is the new chairman of the council. Marshall I. Scott, dean of the Presbyterian school of industrial relations in New York, spoke at the December session of the presbytery and met with groups of ministers and laymen in industry while here. Among members of the council are several young alumni of the New York school.

Salvation Army Resists Proposed Taxes

The Salvation Army has asked an injunction against municipal and school taxing authorities to halt proposed levies against its Evangeline residence for working girls. The Army contends that it operates as an organization devoted to "benevolence and charity" and conducts regular religious services at the residence. The tax boards contend that its rates are not substantially different from those of other residence halls. The case takes on added interest and significance because of a test now before the Pennsylvania supreme court concerning taxation of income-producing Y.M.C.A. dormitory rooms.

West Virginia Diocese Calls Pittsburgh Rector

Announcement has just been made of the election of Wilburn C. Campbell, rector of the Church of the Ascension here, as bishop-coadjutor of the Episcopal diocese of West Virginia. Before coming to Pittsburgh Mr. Campbell was director of the bishops' committee on laymen's work, with headquarters in New York city. Should he accept the new post he will be the third rector from this city to be named an Episcopal bishop within six years. Lauriston L. Scaife of the diocese of Buffalo and Arthur L. Kinsolving II of the missionary diocese of Arizona were elected while serving Calvary Church parish.

And So Forth

The community chest of Allegheny county topped its goal of $4,500,000 this week for its first peacetime success since 1931.

Stirred by a constant flow of appeals from fund-raising agencies, the *Pennsylvania Medical Journal,* official organ of the state medical society, has proposed a "Leave-Us-Alone Week" for the public. It suggests that the evils of indiscriminate appeals be cured by two campaigns each year—one for community chests and one for all other health and welfare relief agencies. The editorial has struck a responsive chord in Pittsburgh, which probably has more independent agencies, and therefore more numerous direct drives, than any other major city.

The Episcopal diocese of Pittsburgh observed the 400th anniversary of the Book of Common Prayer Dec. 4 with a choral vesper service in Trinity Cathedral in which 700 choristers from 79 parishes participated.

Unemployment in the Pittsburgh area has increased by 8,000 in two months, according to reports by the state employment service. The number of unemployed now stands at approximately 75,000. Despite the decrease, there are still 156,300 more persons employed than in April 1940. The number now employed in the Pittsburgh labor market is 711,700.

O. M. WALTON.

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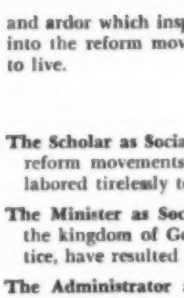
by G. Bromley Oxnam



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THE CONTENTS

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The Administrator as Social Reformer: DAVID LILIENTHAL. As director of the TVA he brought new life and hope to the people of the Tennessee Valley. As chairman of the Atomic Energy Commission, Mr. Lilienthal undertook a responsibility few men would dare to shoulder.

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Housing Areas Pose Challenge

Church of Scotland Takes Measures to Serve a Shifting Population by New Type of Building

EDINBURGH, Dec. 15.—In a strong effort to keep pace with the country's shifting population, the Church of Scotland is embarked on an all-out building program. It set out to raise £1 million for hall-churches in new housing areas during the period 1947-51. Nearly half the quota is already in.

Through the ministry of works, the national government is pouring millions into new housing projects on the outskirts of every Scottish city of more than 12,000 population. It is estimated that by 1965 half a million new dwellings will have been erected and that three-fifths of the country's people will have moved into them from village cottages or from city tenements and slums.

This shift in population creates an enormous problem for the churches, which must either move or die. According to Horace Walker, secretary-deputy of the Church of Scotland's Home Board, there are only two denominations here that are able to muster the resources necessary to meet the challenge—the Church of Scotland and the Roman Catholic Church. Neither is finding the going easy, for the red tape involved in securing sites and materials is endless.

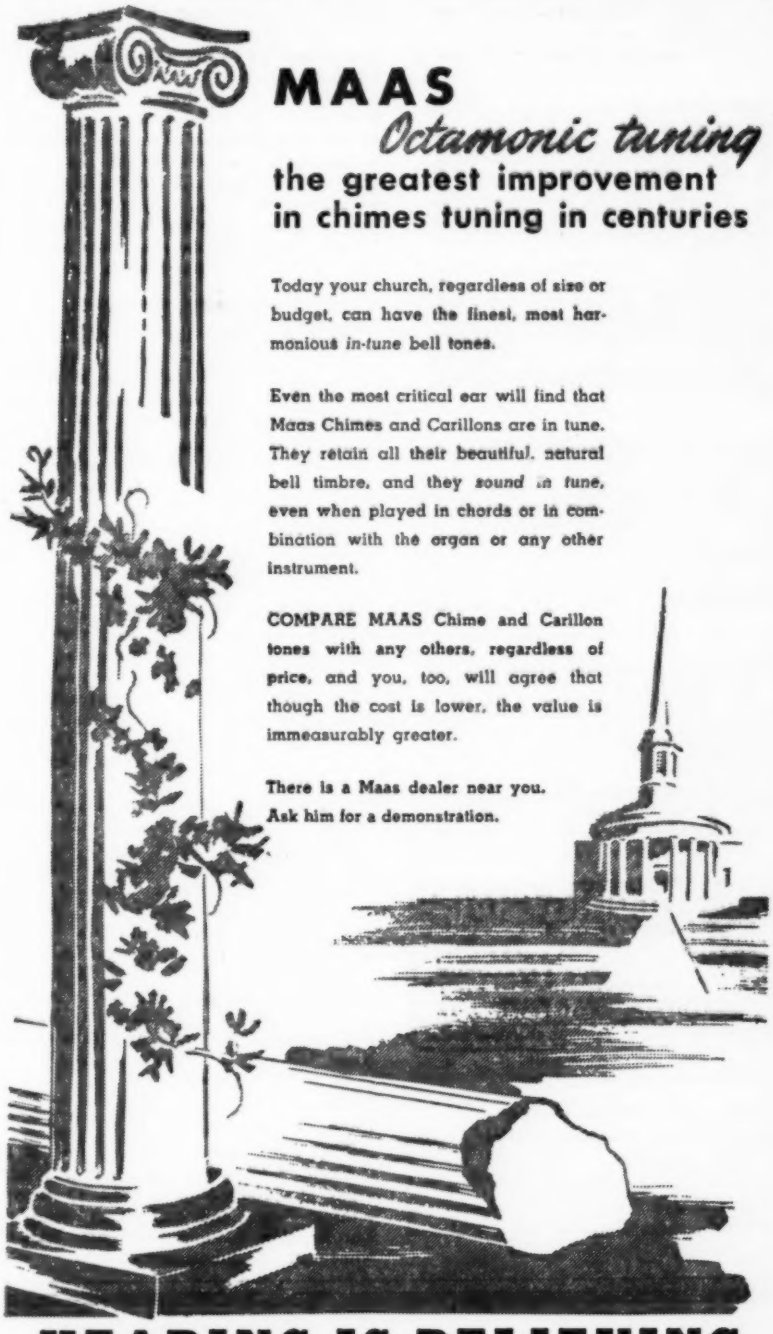
The Church's Problem

The Church of Scotland claims that three-fifths of the country's population is in some way connected with it. That means 3 million persons, of whom 1,300,000 are adult communicant members. It is interesting to see how a strong Protestant church in a dominant situation can tackle a problem such as now faces the Scottish church. Walker puts the problem quite simply: "We have enough churches for them, but they are in the wrong places. For example, one border city of 17,000 has 10 of our charges, fully equipped. But in a new housing area where 14,000 people live, we have no church at all—only three wooden huts, two of which are trying to house Sunday schools of 800 and 600 children respectively."

By hammering on the doors of the Labor government, the churches have secured the release of £2 million worth of building materials for the period 1947-51. This is far better than the churches of England have been able to do. Much of the material, however, will have to be used for repairing bombed structures in the Glasgow area, and all the denominations will share in it. The Church of Scotland is using £500,000 of its portion (which is three-fifths of the total) for new churches in housing areas.

'Hall-Churches' the Answer

A new type of church building is the result. The structures are neither the stone Gothic type which is so familiar on the Scottish landscape, nor are they hurry-up prefabricated shacks. They are hall-churches, built of brick and stone, durable and attractive, and with multiple-use facili-



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ties. The hall-sanctuary is a large room with a chancel which may be screened off at one end and at the other a platform which may also be concealed when not in use. The communion table is still used rather than the altar, but the pulpit is placed somewhat off center. The building also contains a vestry and a smaller meeting hall.

Only one of these hall-churches has been completed. It is operating at top strength in Glasgow. Thirteen others are now under construction, and it is hoped that by the end of 1950 they will be completed and 15 more will have been started. Two Glasgow churches are not waiting for new materials. They are removing their buildings, stone by stone, to new housing areas.

Planning for the Future

What is it that has caused this major dislocation in Scotland's way of living? According to Mr. Walker, there are three causes: first, the increase in the national population of 1 million in the present century; second, increasing industrialization which has gradually drained off much of the manpower in the agricultural areas on the northern and southern borders (highlanders and lowlanders alike have flocked to the coal belt which runs through the center of the land); and third, the fact that the coal pits of Lenoxshire to the west are beginning to play out, so that many miners are being attracted to the Edinburgh-Fyfe area where new coal fields are being opened up. Coal being now Scotland's chief industry, the government is planning to build an entirely new city of 30,000 at Glen Rothes in Fyfe. There the Church of Scotland will erect three of its hall-churches.

And what of the distant future, when Scotland will no longer have such natural resources to rely upon? "That will be at least 500 years in the future," says Mr. Walker. "By that time Scotland should have developed its waterpower potential in the highlands. Either that, or we shall be operating on atomic energy. Or else—"

In any event the Church of Scotland seems to be showing creditable foresight in its planning for an adequate ministry to the spiritual sons and daughters of John Knox.

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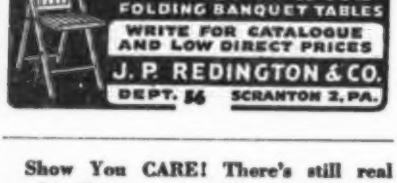

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Asian Christians Meet in Bangkok

Delegates from the Churches in Fifteen Asiatic Countries Hold Their First Regional Meeting

BANGKOK, Dec. 12.—Delegates from 15 Asiatic countries, together with speakers, consultants and official visitors to a total of about 100, met in Bangkok Dec. 3-11 under the auspices of the International Missionary Council and the World Council of Churches. No Chinese delegates attended, owing to transportation, passport or visa difficulties, but the conference considered a document which had been prepared by 19 prominent Chinese Christians for submission to the boards of missions in the United States and Europe. This was the first conference in which official delegates from churches in East Asia had met to consider their own responsibility for the mission of the churches in that part of the world.

Issue Three Statements

The concerns of the churches were considered according to countries, according to types of work and with reference to particular problems. After a representative of each of the 15 national Christian councils had made his report, Charles W. Ransom, general secretary of the International Missionary Council, made an over-all analysis. Symposiums discussed theological and Christian family life problems. Consideration was given to the relation of Christianity to the culture of Asia. Communism and religious liberty were studied as subjects and in relation to each other and to other topics. Drafting committees submitted documents dealing with the major ideas opened by the conference. At the end these were brought together in three statements entitled "The Proclamation of the Gospel in East Asia," "The Church in Social and Political Life," and "A Message from the East Asia Conference," the last being addressed to the churches. (See p. 46 in this issue.)

Five Empires Pass Away

In his opening address, Rajah B. Manikam of the National Christian Council of India observed that the Eastern Asia Christian Conference was the first Christian meeting "with a predominant membership of East Asians and under East Asian planning, direction and leadership." He noted that "the deep spiritual hunger among the people of Asia creates at this moment an unprecedented evangelistic opportunity." He said that in part the problem of Asian unrest is created by the collapse of five empires in the East—British, American, French, Dutch and Japanese—and that revolution and turmoil are of epidemic proportions throughout the region.

Rise of Communism

Particular attention was paid to the rise of communism in the country-by-country reports given by representatives of the several national Christian councils. W. A. Visser 't Hooft, general secretary of the World Council, summarized this matter by saying

that each of the reporting lands has a communist problem of considerable dimensions. But in spite of occasions for despair to be seen everywhere, newsmen were impressed with the optimism which characterized the conference. Ominous realities were faced without dissimulation, and instead of retreat a program of militant evangelism was projected. "True evangelism," said Bishop Lesslie Newbigin of the United Church of South India, "is not a man's own enterprise, not a church's own enterprise, but the overflowing of the love of Christ into the world through lives broken and healed, mastered and set free, by that love."

Shift in Emphasis

Bangkok marked a great change in emphasis from that of the Madras conference of 1938. Then the Asian delegates insisted upon the importance of making Christianity indigenous, of finding ways of accommodation to the various national cultures. Here at Bangkok, the emphasis was placed upon maintaining the uniqueness of the Christian gospel. Miss Sosa Matthews, general secretary of the Y.W.C.A. of India, noted this and explained it as follows: "With the withdrawal of Western governments, the fear of Western dominance is gone and the emphasis has shifted from nationalization to the preservation of the uniqueness of the Christian message," in order to prevent its being absorbed into the non-Christian cultural heritage of Asia.

Wrecking Crew Fails

The conference paid little attention to the efforts of several representatives of the self-styled International Council of Christian Churches, whose announced purpose was to wreck the Eastern Asia Christian Conference. They tried unsuccessfully to gain admission to the sessions, all save two of which were open to the press and most of which were open to bona fide guests. The I.C.C.C. meetings were held in downtown hotels, since none of the Bangkok churches would open its doors to them, and were attended by few people, in spite of extensive advertising. I.C.C.C. leaders managed to assemble a total of five pastors of Asian churches for their meetings. Representatives of the Eastern Asia Christian Conference met once with these five. The local and international press played up the efforts of the I.C.C.C. out of all proportion to its significance; so John A. Mackay of Princeton personally undertook to answer the false charges made by the group, which was led by Carl McIntire, an unfrocked Presbyterian minister.

Unity a Necessity

Perhaps the most important result of the conference was described by W. A. Visser 't Hooft when he said, "The Asian churches discovered each other and began to learn from and to cooperate with each other." The meeting asked the International Missionary Council and the World Council jointly to appoint an East Asian to travel about in the Orient, strengthening this fellowship and the cooperative activities of the several national councils of churches.

Bishop Newbigin expressed the attitude of the delegates at the conclusion of his sermon on evangelism: "If we are to stand in the midst of this disrupted world of eastern Asia and call to all men in the name of Christ, we must ourselves be one in him. Christ is not divided, and inasmuch as we are divided, our invitation is not the invitation of Christ but of men. I know that in a true and infinitely precious sense we are one in Christ Jesus. But if, knowing this, experiencing this, we still persist in our divisions, the world will correctly conclude that there are things we value even more than this. I know that Christian union involves pain and stress; it is the pain of laying everything—even our ecclesiastical traditions—at the feet of Christ. There are too many in Christendom today praying, 'Lord, that we may all be one—but not yet.' I think God has put it into the hearts of the churches of eastern Asia to pray, 'Lord, that we may all be one—now.' I do not think we dare stifle that prayer because I believe that it is our Lord's own prayer prayed in us."

WINBURN T. THOMAS.

'Hard Core' D.P. Problem May Be Solved

The Lutheran World Federation's service to refugees will implement Norway's offer to provide asylum for 50 blind displaced persons and their families and Sweden's proposal to resettle 100 families in which the breadwinners are tubercular. The federation hopes that these and similar projects may solve the problem of the so-called "hard core" D.P.'s—the aged, infirm and ill who are ineligible for resettlement under the International Refugee Organization.

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by Hillyer H. Straton

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HOW MUCH BETTER IS A MAN

PART VI: The Giver of Life

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HILLYER H. STRATON is pastor of First Baptist Church, Malden, Massachusetts. Noted as both preacher and theologian, he has contributed widely to religious journals in this country and in Great Britain.

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Greek Orthodox Install Michael

New Archbishop for North and South America Enthroned in 4-Hour Ceremony in New York

NEW YORK, Dec. 28.—Archbishop Michael, formerly metropolitan of Corinth, was enthroned Sunday at the Greek Orthodox Cathedral here as head of the Greek Orhodox Church of North and South America. He was elected Oct. 11 by the Greek Orthodox Synod in Istanbul to succeed Archbishop Athenagoras, now patriarch of the church with headquarters in Istanbul. More than 2,000 worshipers attended the enthronment ceremonies, which lasted four hours. Celebrants of the mass which began the service were Archbishop Michael, Bishop Germanos and Archbishop Bohdan of the Ukrainian Orthodox Church of America. Others taking part in the ceremony were Canon Edward N. West of the (Episcopal) Cathedral of St. John the Divine and Bishop John of the Russian Orthodox Church. Vassili Dendramis, Greek ambassador to the U.S., and Evangelos T. Hardaloupas, vice-president of the archdiocesan council of laymen and clergy, welcomed the new archbishop. In his reply, Michael thanked the American people for their moral and material aid to Greece and declared that his mission will be to build upon native traditions in making the 1 million communicants under his jurisdiction better American citizens. He emphasized the place religion has assumed in Greek life, particularly as a fortifying element against totalitarianism.

Dedicate Second-Largest Carillon in City

Last Sunday Bishop Charles K. Gilbert dedicated the new 40-bell carillon at St. Martin's Protestant Episcopal Church in Harlem. It is the second-largest set of bells in the city. Total weight of the bells is 27,500 pounds; the largest weighs 3,100 pounds and the smallest 20. Willem Cnoop Koopmans, Netherlands consul general in New York, told the worshipers, among whom Negroes predominated, that the bells, which were cast in Holland, are a "symbol of friendship between our two countries." Rector John H. Johnson, in presenting the carillon for blessing, said that the bells will "speak to men and women and call them to church—not necessarily to this church, but to some church." Kamiel Lefevere, carilloneur at Riverside Church, played the bells for the first time on Christmas Eve. The regular carilloneur will be Albert Branch, organist at St. Martin's.

Synagogue Council Extends Greetings to Christians

The Synagogue Council of America, composed of representatives of rabbinical and lay organizations of orthodox, reform and conservative Judaism, greeted their Christian brethren in a special Christmas message sent to Bishop John S. Stamm, president of the Federal Council of Churches. The message read, in part: "The Christian community of the world is preparing to celebrate a festival which is not only one of the notable observances of the church but is marked by great outpouring of human warmth and brotherly sentiment. We extend to the Christian people of our land the hearty good wishes of their Jewish fellow citizens. May the coming holiday be to all who celebrate it a source of joy and blessing and may it serve to strengthen the ties of human friendship among all the children of God." In acknowledgment, Bishop Stamm said the greeting extended by the council is a "gratifying illustration of the good will which prevails between Jewish and Christian neighbors in our country."

Protestant Council Adopts 1950 Budget

Cleveland E. Dodge, president of the Protestant council of New York, announced this week that the 1950 budget for the work of the council is $376,704.90, which will require an income from contributions of $315,245.90. Mr. Dodge revealed that in 1949 the council had the best year of its history, and that its service was rendered to 75,000 individuals. More than 16,500 boys and girls received instruction in the 217 schools of religious education conducted by the council, and 300 volunteers provided 500 musical and entertainment programs in veterans' and other hospitals. A new activity is a group work-recreation program which uses community resources in attacking problems of juvenile delinquency in cooperation with the New York city youth board. This service is for boys and girls of all races and creeds. Chairman of the council's campaign unit for 1950 is Leslie R. Rounds, first-vice-president of the Federal Reserve bank of New York. George Champion, senior vice-president of Chase National bank, has been reappointed chairman of the special and advance gifts committee.

And So Forth

The Brooklyn council of churchwomen, cooperating with Protestant council chaplains, prepared and distributed 2,600 Christmas gifts for children, the aged and the chronically ill in hospitals of the borough.

In his farewell sermon Sunday as pastor of Calvary Baptist Church, William Ward Ayer was frank in saying he had not had sufficient support recently. He pleaded for "sufficient and loyal support" for his successor.

Fire wrecked the Glen Head Lutheran Church of Our Savior last week while members of the congregation who had struggled for years to raise funds to build their first church stood shivering in the icy blasts off the harbor. Herbert A. Hanson, pastor, says that volunteer workers are ready to start rebuilding at once. The loss is estimated at $25,000.

The Queens federation of churches' choral group, organized last spring to offer programs at special seasons of the year and participate in community events sponsored by the federation, made its first appearance Tuesday evening—in a program of Christmas music at First Presbyterian church house.

John M. Pearson, director of the New York Methodist conference's pension fund, has been elected president of Drew Seminary for Young Women at Carmel, N. Y.

The American Bible Society is sponsoring

a quiz program, "The Living Bible," over station WNEW from 8 to 8:30 a.m. on Sundays. Douglas Stanbury is moderator, with Jesse W. Stitt, pastor of Greenwich Village Presbyterian Church and president of the Protestant council's Manhattan division, as quizmaster. J. HENRY CARPENTER.

Restore Swedish Cathedral

Reopening Ceremonies Are Held Dec. 4, 800th Anniversary of Skara

ROSKILDE, DENMARK, Dec. 21.—Sweden's oldest medieval cathedral, at Skara, on which extensive restoration work has been done, was reopened Dec. 4, the parish's 800th anniversary. While the work was going on, archeological researches were made, particularly in the crypt under the chancel, where the bishops of Skara were buried in the 11th and 12th centuries. The crypt was badly damaged around the year 1200, when the entire chancel underwent alterations, and only a few remnants of the original structure remain. The current restoration work, which is yet unfinished, is very expensive. It would not be possible without private donations, which up to the present have amounted to about $150,000.

Swedish Philosopher Attacks Present-Day Theology

A sharp attack on present-day theology in Sweden is contained in the recently published *Faith and Knowledge,* by Prof. Ingemar Hedenius of the University of Uppsala's philosophy department. The book is being widely discussed in both Sweden and Norway. Prof. Hedenius' thesis is that faith must be treated logically, that the religious convictions of faith are true in exactly the same sense as knowledge concerning objective facts is true. His position has been attacked by Nygren and Bring, Swedish professors of theology, who claim that in ethical and religious life one should talk not of "truth" but of "validity." They say that no decision is necessary as to whether a religion is "true" or "untrue."

Moe Lectures on Luther In Oslo Series

During October the Norwegian committee of the Lutheran World Federation offered a series of lectures in Oslo on Lutheranism. Leading lecturer was elderly Prof. Olaf Moe, who in the opening address declared that today it is not enough for the different Lutheran churches to strengthen their community, but that they must call to mind what they mean by their "Lutheran heritage." "Luther himself did not intend to create a church of his own," said Prof. Moe. "Now, if we call ours a 'Lutheran' church, we are not professing the person of Martin Luther, but the idea for which he was fighting, the pure teaching of the gospel."

Finnish Army Officers Sponsor Spiritual Meetings

The fourth "spiritual meeting" organized since November 1948 by officers in the Finnish army was held last month in Abo. Many high-ranking officers were present at the three-day meeting, which was conducted by the Church of Finland's Field Bishop Björklund and opened by Finnish Archbishop Lehtonen. These meetings are part of a spiritual revival which started among officers of the Finnish army soon after the armistice. In each garrison and troop station in the country, regular Bible classes and religious meetings are held. The special meetings like the one at Abo are attended by officers from all over Finland.

And So Forth

Nils Bolander, famous as a preacher and author of religious works, has been named dean of Lund (Sweden).

Because of reduced income, the Danish Foreign Missionary Society has been forced to cut down on its budget for 1950.

Dean Högsbro of the Church of Denmark has been nominated an honorary D. D. by the University of Kiel, Germany, because of his service as a World Council of Churches delegate to the German churches. K. E. JORDT JÖRGENSEN.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Arctic Fury (RKO) *Drama* based on true story of tribulations of former navy doctor who settled down in Alaska to serve an area covering hundreds of square miles of Arctic territory. Film relates his experiences through four months of hectic efforts to get back to civilization after his plane crashes on ice floe while he is trying to bring aid to plague-ridden village. *Worth seeing for its magnificent shots of Arctic animal life and scenery,* but inept and contrived in plot situations and performance. M,Y

The Great Lover (Par.) *Comedy.* Escorting "boy forester" troop back from European jamboree, Bob Hope manages to elude their close watch on his morals long enough to get involved dangerously with impoverished countess and with a card sharp and murderer, emerge a hero. *Liberal sprinkling of Hope wisecracks and slapstick* in unpleasant frame of murder, liquor and gambling—which makes the film unsuitable for the children who will expect to enjoy the Hope funny business. M,Y

The Lady Takes a Sailor (War.) Eve Arden, Dennis Morgan, Jane Wyman. *Comedy.* For reasons of naval security, researcher refuses to confirm tale told by female director of "truth in advertising" institute about being rescued from capsized boat by underwater tractor. Her job lost, she tracks down the researcher, but her efforts to expose him have unexpected results. . . . There are many ramifications to sophisticated, hectic plot which, with some good satirical characterizations, add up to *entertaining fluff.* Considerable unnecessary casual drinking. M,Y

Without Honor (UA) *Melodrama.* Housewife who has been involved in clandestine affair with married man is forced to sit in on denouement staged by jealous brother-in-law for her husband and the "other woman" to expose her infidelity. Meantime, she believes that, unknown to the others, her lover's body is hidden in the utility room. *Harrowing in a soap-opera sort of way,* fairly suspenseful but often overacted. M

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, Ichabod and Mr. Toad, Jolson Sings Again, Louisiana Story, Sand, So Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: The Affair Blum, All the King's Men, The Doctor and the Girl, Everybody Does It, The Fallen Idol, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, The Red Shoes, The Set-Up, She Wore a Yellow Ribbon, Symphonie Pastorale. Task Force, 1-11-50

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